



DR. JOHN HALL.

THE SCOTCH-IRISH IN AMERICA.

PROCEEDINGS AND ADDRESSES

OF THE

THIRD CONGRESS,

at

LOUISVILLE, KY., MAY 14 TO 17, 1891.

THE SCOTCH-IRISH SOCIETY OF AMERICA

Samuel B. Tamm
President of the Presbyterian Church, South.
Tanner Avenue, Louisville.



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PUBLISHED BY ORDER OF

THE SCOTCH-IRISH SOCIETY OF AMERICA.

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THE SCOTCH-IRISH IN AMERICA.

PART I.

THE THIRD CONGRESS.

BY A. C. FLOYD.

IT is the intention of our Society that our annual volumes shall contain a complete record of all the important facts relating to the organization. Many of these facts cannot well be included in the formal report of proceedings, and, therefore, it is necessary that each yearly volume shall contain a supplementary article similar to this.

The origin and objects of the Society, and its history up to the time of their publication, were included in our first and second volumes. It is unnecessary, therefore, that this sketch should deal with those subjects.

The report of the Executive Committee for the year ending with our Louisville Congress contains a general review of our progress during the period which it covers. From this report, it will be seen that our executive plans have been reduced to a satisfactory system, and that our advancement has been very gratifying in every respect. It will also be seen why Louisville was chosen as the place for holding our third Congress in preference to San Francisco, Charlotte, or Atlanta—all of which sent us pressing invitations. Louisville is about the center of our membership, and, indeed, of the whole Scotch-Irish population of this country.

In Kentucky, as in Tennessee and Pennsylvania, the Scotch-Irish constitute the most numerous and influential part of the population. Daniel Boone, the first explorer and settler of the State, and the people who followed him to Central Kentucky, were from the Scotch-Irish settlements of North Carolina. The great body of the immigration which poured into the State during the years immediately following this original settlement

were of the same stock. Living as the race did, on the western frontiers of the original States, from Pennsylvania to Georgia, it was natural that they should constitute the first wave of population which overflowed the Alleghanies and poured into the fertile lands of the Mississippi Valley. The course of this immigration was mainly on east and west lines. The great body of Tennessee's first settlers were from North Carolina; those of Kentucky were most largely drawn from Virginia. Being the first comers and the boldest, hardest of all pioneers, it was natural, also, that they should take possession of the fairest portions of the land. They were the people, moreover, above all others to retain what they had acquired; and their descendants to this day hold the vantage-ground which the courage and enterprise of their fathers gained for them. The men of this race have been the leading spirits at every stage of the State's history. This fact was never more strikingly manifest than now. No State in the Union has more distinguished statesmen and orators, and they are Scotch-Irish almost to a man. Among them are Carlisle, Blackburn, Breckenridge, Knott, Watterson, Lindsay, Buckner, and McKenzie. What is true of her public men is equally true of her private citizens. The leading element in every business and profession is of this stock. They constitute the predominant element in Louisville, as in other parts of the State.

The invitation to hold our Third Congress in Louisville was extended in the name of the city by her representative bodies, the Scotch-Irish Society of Kentucky, the Board of Trade, and the Commercial Club. All the arrangements for our entertainment were of the most generous character. What these arrangements were in detail may be seen by reference to the report of our Executive Committee, to which allusion has already been made. Suffice it to say here, that they were similar in character to the provisions made for our entertainment at Columbia and Pittsburg. As first organized, the local Executive Committee consisted of Gen. James A. Eakin, Chairman; Mr. Helm Bruce, Secretary; Maj. Clinton McClarty, representing the Scotch-Irish Society of Kentucky; and Messrs. P. N. Clark and John S. Morris, representing the Commercial Club and Board of Trade respectively. After the death of General Eakin, whose loss is profoundly felt, Maj. McClarty, President of the Louisville

Clearing House, was made Chairman of the committee. Other committeemen, whose names appear in another part of this volume, were afterward appointed. To all of them the thanks of our Society are due, but to Maj. McClarty and Mr. Bruce we owe a special debt of gratitude. Maj. McClarty was especially active on the Finance Committee, and largely through his efforts a handsome fund was raised for defraying the expenses of the occasion. Mr. Bruce had upon him the burden of nearly all the details of management. The amount of time and work necessary to the successful discharge of such duties can only be realized by those who have actually performed them.

Notwithstanding the demands of a very extensive law practice, Mr. Bruce found time to carry every detail to completion.

Mr. James Ross Todd, Chairman of the Reception Committee, and Captain J. B. Briggs, who was largely instrumental in drawing the Congress to Louisville, are also especially entitled to the high appreciation which we feel for their active efforts in providing for the entertainment of visitors.

Following the usual custom, special invitations were sent to members of the Society, and to several thousand prominent Scotch-Irish people throughout the country. A general invitation to the race at large was issued through the press all over the English-speaking world. The Governors of Kentucky, Tennessee, and Ohio called attention to the importance of the Congress, and gave it their official sanction. Their proclamations are as follows:

GOVERNOR BUCKNER'S PROCLAMATION.

EXECUTIVE OFFICE, }
Frankfort, April 19, 1891. }

To the Public.

By invitation of the Board of Trade, Commercial Club, and citizens of Louisville, the Scotch-Irish Congress will convene in that city on the 14th day of May of the present year.

This meeting will be of peculiar interest to Kentuckians, with whose early history the heroic actions of this sturdy race are so closely interwoven; and the citizens of the State will deem it a privilege to welcome to this Congress the representatives of this illustrious race from all parts of America.

No political or sectarian significance attaches to this assemblage. Its mission will be to revive memories of the American Ulster race, and to collect materials for compiling a history showing its impress on modern civilization, and especially on American institutions.

S. B. BUCKNER.

GOVERNOR BUCHANAN'S PROCLAMATION.

EXECUTIVE MANSION,
Nashville, Tenn., April 11, 1891. }

To Whom It May Concern.

The Scotch-Irish Association of America will hold its third annual Congress at Louisville, Ky., on the 11th day of May next. Tennessee gave birth to this Association, the objects and purposes of which are so worthy, being, among other things, to impress upon the pages of history the heroic deeds of the sons of the Scotch-Irish race. By this race Tennessee was conquered from savage men and beasts. Tens of thousands of Tennesseans to-day have this blood in their veins. Her illustrious citizens, Andrew Jackson, James K. Polk, James Robinson, Samuel Houston, David Crockett, and numerous other of her historic citizens were of this race. Hence Tennessee should be well represented in this Congress. I therefore request that Tennessee sons of this blood, wherever they may be, attend this Congress, and thereby honor the heroes, statesmen, and patriots of a race whose deeds and fame have given prestige to our State and shed glory upon the page of our national history.

JOHN P. BUCHANAN, *Governor.*

GOVERNOR CAMPBELL'S PROCLAMATION.

Governor Buchanan, of Tennessee, has issued a proclamation calling the attention of the people of that State to the coming meeting of the Congress of the Scotch-Irish Societies of America, at Louisville, Ky., May 14-17, 1891. In his announcement he sets forth that Tennessee owes much—in fact, every thing—to this blood for her renown. He names Andrew Jackson, James K. Polk, Sam Houston, and Davy Crockett as representatives of the blood who gave to the State her eminence, all of which calls to mind the fact that Ohio is rich in Scotch-Irish blood. Had it not been for the daring and skill at arms of George Rogers Clarke, who was sent to the Ohio country during the Revolutionary War by Patrick Henry, also of the intrepid blood, and who wrested the north-west territory from the British, it is quite likely that the southern boundary of Canada would be the Ohio River instead of Lake Erie. Ohio is indebted to the greatest Scotch-Irishman of them all, Thomas Jefferson, for the articles of cession by the State of Virginia to the Federal Government, in which it was provided that there should be no slavery in the territory after the year 1800, the first emancipation proclamation in America. Not only this, but our first Governor, Arthur St. Clair, was of this blood. And how great is our indebtedness to the memory of such men as General Anthony Wayne, Colonel Johnson, and Simon Kenton, whose bravery made Ohio a possible haven of peace for the pioneer! . . . Not only this. There is no line of action worthy of honorable human endeavor that has not been followed by the Ohio Scotch-Irishman. To-day he fills nearly all the offices in the State-house. He is on the bench, at the bar, at the head of colleges and schools, in the pulpit, and his hand is at the helm of that great moral engine, the press. The Scotch-Irish of Ohio have a record equal to the Scotch-Irish of Tennessee or Kentucky. The object of the Association is the laudable one of preserving American history (for all Scotch-Irishmen are true Americans, and their blood stained the battle-fields of both the

first and second war for independence. They were with Scott and Taylor in Mexico; with Sam Houston in Texas; with Jackson in Florida; with Grant and Sherman, with Lee and Jackson in the late war between the States. And this calls to mind that the second object of the Society is to bring together in good fellowship the men of the North and the South.

JAMES A. CAMPBELL, *Governor of Ohio.*

Owing to our increased numbers and influence, the prestige coming from the success of our former gatherings, and the more extensive press notices both in America and in foreign countries, the interest in this Congress was more wide-spread and the attendance of representative people of the race larger than on any former occasion.

Unfortunately, several other public gatherings, whose dates had not been decided on when ours was fixed, were held in Louisville at the same time our Congress was in session. For this reason the city was very much crowded, and many visitors could not secure such hotel accommodations as they desired. This gave the people of Louisville an opportunity to display the hospitality for which they are so celebrated. All who would accept their hospitality were generously accommodated at private residences, and the difficulty was thus, in a large measure, happily overcome.

The crowded condition of the city, made known through the daily press, kept away many who otherwise would have attended, especially people living in territory accessible to Louisville by a few hours' travel. The morning sessions of the Congress were held in the Masonic Temple Theater, and the evening meetings at the Polytechnic Hall. Both of them are large and comfortable auditoriums, situated near the center of the city. The order of the exercises and the proceedings, including the addresses of the occasion, will be seen in the following pages. The eloquence of their delivery was equal to their literary merit, which will appear from a perusal of them.

The programme was interspersed with splendid music, furnished by the Rogers Cornet Band, of Goshen, Ind., which has no superior in the rendition of popular music, especially Scotch and Irish airs, to which they have devoted particular attention. Mr. Charles E. Rogers, leader of the band, had composed especially for the occasion "The Scotch-Irish March," dedicated to Col. T. T. Wright, originator of our Society. It was called

for by the audience time and again, and always elicited the most enthusiastic applause.

On the first evening of the occasion, after the regular exercises of the Congress were over, a reception was given at the Galt House by the Scotch-Irish people of Louisville to the members of our Society and other visitors attending the Congress. For several hours the spacious parlors and halls of this great hotel presented a scene of rare social distinction and enjoyment. Such an array of noted men and accomplished women is seldom witnessed; nor was the appearance of the company less noticeable than its distinction. The strikingly large number of stalwart men and handsome women shows that the race still retains its physical as well as mental and moral superiority. Elegant refreshments were served to the guests, and delightful music lent its charms to the occasion. The acquaintanceships formed at this reception brought visitors, at the beginning, into pleasant social relations among each other and with the people of Louisville, thus rendering the remainder of their stay in the city in the highest degree enjoyable. This was, however, but the beginning of social attentions paid us by our generous hosts. They threw open their houses, their clubs, and places of public entertainment, and took their guests to the various points of interest in and around the city. The Louisville Hotel was official head-quarters, and here were gathered all the Scotch-Irish visitors who could secure accommodations. Through these various means our people were brought into closest and friendliest contact. The result here was, as it has elsewhere been, not only social pleasure of the highest order, but the establishment of strong personal friendships between representative people from different parts of our country, which are peculiarly effective in obliterating sectional prejudices. A dozen distinguished, public-sentiment-making men will do more toward drawing the people of their common country together in bonds of true sympathy than a host of uninfluential persons. The effect becomes enhanced if they represent various pursuits, and come together for the purpose of stimulating broad-minded patriotism, and not as the members of some sect or party, seeking to advance some particular doctrine or interest. Some societies have a greater number of members than we, and others as many distinguished men; but no one of them, perhaps, brings

together so many leading molders of public sentiment from every section, and from so many fields of thought and activity. Because of these reasons, and the patriotic character of our historical work, our Society is performing a unique office in promoting good feeling among the different sections of our country, and in intensifying a love of American institutions.

The exercises of the Congress proper closed on Saturday night, May 16, but the local committee had arranged for religious exercises on the Sabbath. By previous invitation, visiting ministers occupied the various pulpits of the city in the morning, and at night there was a grand religious mass-meeting at the Auditorium. This great building, holding about four thousand people, was packed to its utmost capacity, and thousands more were turned away for the want of room. The service was conducted after the old-time Covenanter fashion. Rev. Dr. Samuel Hamilton, who had been chosen to preside, was too unwell to do so, and his place was filled by Rev. Dr. Hemphill. Rev. Dr. John Hall, of New York, preached the sermon of the occasion. Only psalms were sung, and they were given out line by line. The Scripture lessons read were explained by passages. The service was new to many of the younger generation, but it carried hundreds of the older people back to the customs of former years, and revived in them affecting memories. All the assembled thousands joined in the singing, which was grand beyond description. A spirit of deep devotion seemed to pervade the great audience as they listened to the impressive Scripture lessons, the earnest prayers, and the eloquent sermon, characterized by the power of thought, yet grand simplicity of language which distinguishes the great preacher. Being composed of a race distinguished for its devout spirit, our Society, though entirely non-sectarian, is thoroughly religious in character. A great religious service, therefore, is a fit climax for our annual gatherings.

Our people left Louisville with a deep sense of appreciation for the splendid hospitality of their entertainers, and warm, fraternal feelings toward each other. All were gratified with the success of the occasion, and more than ever determined to use every effort to advance the interests of our Society. We enter a new Society year with auspicious prospects for the continued success which we confidently hope will be realized.

COMMITTEES OF THE LOCAL ORGANIZATION HOLDING
THE SCOTCH-IRISH CONGRESS AT LOUISVILLE, KY.

EXECUTIVE COMMITTEE.

MAJ. CLINTON McCLARTY, Chairman;
HELM BRUCE, Secretary;

JOHN S. MORRIS, P. N. CLARKE.

ENTERTAINMENT COMMITTEE.

MAJ. CLINTON McCLARTY, Chairman;
BENNETT H. YOUNG, JOHN J. HARBISON,
GEORGE H. BROWN, J. B. BRIGGS, Russellville, Ky.,
SAMUEL BROWN, Christiansburg, Ky.

RECEPTION COMMITTEE.

JAMES ROSS TODD, Chairman;
R. C. KINKEAD, J. T. COOPER,
J. A. ARMSTRONG, E. P. WELLS,
C. HAGERTY, H. L. BRIGHT,
CHARLES BALLARD, FRANK N. HARTWELL,
BRUCE HALDEMAN.

PRESS COMMITTEE.

F. C. NUNEMACHER, WILLIAM T. ROLPH,
CLINTON McCLARTY, HELM BRUCE.

REPRESENTATIVES OF THE BOARD OF TRADE,
Co-operating with the Above Committees.

JOHN S. MORRIS, GEORGE L. DANFORTH,
WILLIAM T. ROLPH.

REPRESENTATIVES OF THE COMMERCIAL CLUB.

JOHN COLGAN, M. H. GUNTHER,
A. J. BRANDEIS, M. J. DOYLE,
J. M. TODD.

CONTRIBUTORS TO THE ENTERTAINMENT FUND.

John D. Taggart.....	\$100	A. H. Patterson	\$ 10
John J. Harbison.....	100	John F. Henry.....	10
J. M. Atherton.....	100	George Harbison.....	10
Kaufman, Strauss & Co.....	15	J. Stoddard Johnston.....	10
Augustus Sharpe.....	15	John Ryans.....	5
Louisville Board of Trade.....	100	John F. Lewis.....	5
Samuel Russell.....	50	W. C. Hall.....	10
Brown, Forman & Co.....	50	J. W. Robinson.....	10
Samuel Brown.....	50	William Tillman.....	10
Bennett H. Young.....	50	John W. Buchanan.....	10
J. S. Barret.....	25	James Buchanan.....	10
Clinton McClarty.....	25	H. W. Bruce.....	10
J. M. Robinson.....	25	R. C. Kinkead.....	5
David Baird.....	25	Helm Bruce.....	10
W. J. Baird.....	10	George Wolf.....	10
R. A. Robinson.....	25	George R. Washburn.....	10
John H. Leathers.....	25	John A. Stratton & Co.....	10
James Ross Todd.....	25	T. L. Barret.....	10
R. F. Balke.....	25	P. F. Warfield	5
Henry W. Barret.....	25	J. M. Fulton.....	10
W. & A. C. Semple.....	25	Richard W. Knott	10
J. B. Briggs.....	25	John C. Lewis.....	10
John A. Armstrong.....	25	Rodgers & Pottinger.....	10
J. T. Cooper.....	25	K. W. Smith.....	5
F. C. Nunemacher.....	25	R. S. Veech.....	10
J. Bacon & Sons.....	25	Temple Bodley.....	10
Galt House Co.....	25	C. N. Matthews.....	5
Courier-Journal Co	25	J. W. Gaulbert.....	5
B. F. Guthrie.....	10	J. B. Castleman.....	10
John C. Russell.....	10	Charles Garth.....	5
H. V. Loving.....	10	George Gaulbert	5
W. B. Hoke	10	Bamberger, Bloom & Co....	10
J. E. Caldwell.....	10	Louisville City Nation'l Bank	10

LETTERS AND TELEGRAMS.

Invitations from the Governor of Georgia and Representative Bodies of Atlanta Asking the Society to Hold Its Next Congress in that City.

INVITATION OF GOV. NORTHER.

STATE OF GEORGIA, EXECUTIVE DEPARTMENT, }
ATLANTA, Ga., May, 1891. }

TO THE SCOTCH-IRISH SOCIETY OF AMERICA:

It gives me great pleasure to add my indorsement of the invitation extended by the city of Atlanta to the members of the Scotch-Irish Society of America to hold their next annual meeting in this city. I will be pleased to add in any way possible to the entertainment and pleasure of the members if they will accept the invitation tendered them.

W. J. NORther, *Governor.*

INVITATION OF THE MAYOR AND GENERAL COUNCIL OF ATLANTA.

Whereas the Scotch-Irish Congress of America will shortly assemble in the city of Louisville, and the Scotch-Irish Society of Atlanta, representing the Scotch-Irish people of Georgia, will send a delegation to Louisville;

And whereas a large part of the population of Georgia is Scotch-Irish, and the race is associated with the life of the State from the landing of Oglethorpe until now, and has taken part in the best achievements of our people in war and in peace, therefore be it

Resolved, by the Mayor and General Council of Atlanta that the Scotch-Irish Congress of America is cordially invited to hold its next meeting in this city, and the gentlemen representing the local branch of the Society are earnestly requested to do all in their power to induce the National Body to accept the invitation.

INVITATION OF THE ATLANTA SCOTCH-IRISH SOCIETY.

ATLANTA, GA., May 13, 1891.

To W. HUGH HUNTER,

Care A. C. Floyd, Secretary National Scotch-Irish Congress, Louisville, Ky.

Tender our compliments to, and express our pride in, the National Scotch-Irish Congress. Urge them to come to Atlanta in 1892.

J. N. CRAIG, *President Atlanta Society.*

INVITATION OF THE CHAMBER OF COMMERCE.

ATLANTA, GA., May 5, 1891.

To COL. A. J. McBRIDE.

Dear Sir: At a meeting of the Board of Directors held to-day, the resolution adopted by the City Council on yesterday relative to inviting the Scotch-Irish Congress of America to hold their next annual meeting in Atlanta was indorsed by the Board, who appointed you to represent this chamber in the matter.

Yours respectfully.

H. G. SAUNDERS, *Secretary.*

INVITATION OF THE EVANGELICAL MINISTERS OF ATLANTA.

ATLANTA, GA., May, 1891.

To THE SCOTCH-IRISH SOCIETY OF AMERICA.

We, the undersigned pastors of evangelical Churches in the city of Atlanta, do most heartily unite with many others from our city in extending to you a most cordial invitation to hold your Annual Congress of 1892 in Atlanta.

ATLANTA, GA., May 4, 1891.

The above was adopted by a large number of the members of the Evangelical Ministers' Association to-day.

J. B. HAWTHORNE, D.D., *President;*T. P. CLEVELAND, D.D., *Secretary.*

P. S.: There are over fifty members of the above Association, and the resolution was adopted by a unanimous vote of those present.

T. P. CLEVELAND, *Secretary.*

INVITATION OF THE Y. M. C. A. OF ATLANTA.

ATLANTA, GA., May 12, 1891.

W. HUGH HUNTER, Esq.,

Secretary Atlanta Scotch-Irish Society, Atlanta, Ga.

My Dear Sir: Observing with pleasure the action of our City Council in extending through the delegates from this city an invitation to the American Congress of the Scotch-Irish Society to hold its next meeting in the city of Atlanta, as President of the Young Men's Christian Association, which is among the representative and successful institutions of our city, I beg to unite with others in extending to your Society a cordial invitation to hold its next meeting in this city, where the splendid manhood and characteristic good citizenship of the American Scotch-Irish is held in deservedly highest esteem.

I am, dear sir, very truly yours. EDWARD S. GAY, *President.*

INVITATION OF THE GRAND ARMY POST.

ATLANTA, GA., May 8, 1891.

W. H. HUNTER, Esq.,

Secretary Atlanta Scotch-Irish Society.

Dear Sir: I learn with pleasure of the contemplated movement to obtain, if possible, the next meeting of your Society in Atlanta. No better place could be selected, and you may assure the Society of a hearty and hospitable welcome from the residents of Atlanta. The Grand Army will unite with you in doing what they can to bring about this result.

Very respectfully,

THOMAS KIRK, *Post Commander.*

INVITATION OF THE NORTHERN SOCIETY OF GEORGIA.

ATLANTA, GA., MAY 8, 1891.

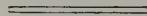
W. HUGH HUNTER, Esq.,

Secretary Atlanta Scotch-Irish Society.

Dear Sir: We learn with pleasure of the contemplated movement to obtain, if possible, the next meeting of the Scotch-Irish Congress for Atlanta, and we wish to join heartily with other organizations of our city in a pressing invitation to hold their next session here, assuring them on our part of a hearty welcome. A. B. CARRIER, *Secretary.*

INVITATION OF THE CONFEDERATE VETERANS' ASSOCIATION.

The invitation of the Confederate Veterans' Association of Atlanta was presented by its President, Hon. W. L. Calhoun, in person. His remarks, together with those of Capt. McBride and Col. Adair, who presented the invitations of the other bodies before mentioned, will be found on pages 56-60 of this volume.



COLUMBIA'S GREETING.

COLUMBIA, TENN., May 11, 1891.

Columbia, mother of the Scotch-Irish Congress, sends a benediction to her children and hopes they will ever remember that "there is no place like home." Here a warm welcome awaits all the sons and daughters of the Association whenever they come to her.

COLUMBIA SCOTCH-IRISH.

TELEGRAM FROM THE MAYOR OF CHICAGO.

CHICAGO, May 14, 1891.

THOMAS T. WRIGHT,

Vice-president Scotch-Irish Society of America.

It is with sincere regret that I am compelled by press of official business to forego the pleasure of accepting your kind invitation. Hope the session will be a success in every way.

HEMP'D WASHBURN, *Mayor.*

TELEGRAM FROM THE GOVERNOR OF TEXAS.

AUSTIN, TEX., May 14.

HON. THOMAS T. WRIGHT,

Vice-president Scotch-Irish Society of America.

Thanks for invitation. Regret I cannot attend. Best wishes.

J. S. HOGG, *Governor of Texas.*

TELEGRAM FROM HON. C. H. JONES, OF ST. LOUIS.

ST. LOUIS, May 15, 1891.

THOMAS T. WRIGHT,

Vice-president Scotch-Irish Congress.

Greatly regret inability to attend your convention. It represents one of the most *vital and progressive forces of American civilization.*

C. H. JONES, *Editor the Republic.*

TELEGRAM FROM THE MAYOR OF NEW ORLEANS.

NEW ORLEANS, May 15, 1891.

THOMAS T. WRIGHT,

Vice-president Scotch-Irish Congress.

Please express my hearty congratulations and full sympathy to the Congress, and regrets at inability to attend.

JOSSEPH A. SHAKESPEARE, *Mayor.*

TELEGRAM FROM THE VICE-PRESIDENT FOR TENNESSEE.

NASHVILLE, TENN., May 15, 1891.

A. C. FLOYD,

Secretary Scotch-Irish Congress.

Accept my congratulations, and regrets at being unable to attend.

A. G. ADAMS, *Vice-president for Tennessee.*

TELEGRAM FROM THE VICE-PRESIDENT CALIFORNIA SCOTCH-IRISH SOCIETY.

SAN FRANCISCO, May 13, 1891.

To H. BRUCE,

Secretary Scotch-Irish American Congress, Louisville.

The Scotch-Irish Society of California sends greeting to the Scotch-Irish American Congress at Louisville. May its deliberations be harmonious, and the results beneficial to the Scotch-Irish race throughout the world.

ROBERT J. CREIGHTON, *First Vice-president.*

FROM BELFAST (IRELAND) DELEGATE.

NEW YORK, May 13, 1891.

To HON. THOMAS T. WRIGHT.

Dear Sir: Having had a protracted and continuous tour in the States and into Canada, returning via Boston, I have only got back to New York this morning. Owing to the great fatigue on the journey, I became seized with an illness which completely laid me up for nearly a week, and has rendered it impossible for me to undertake the long journey to Louisville, as I had hoped and desired most earnestly to do. It is, therefore, with the most extreme regret that I am compelled to give up the pleasure I had anticipated of attending your Congress as the delegate from the Chamber of Commerce of Belfast.

Hoping you will have a large and most successful meeting, I have the honor to be, dear sir, yours faithfully,

FRANCIS D. WARD.

LETTER FROM THE PRESIDENT OF MEXICO.

MEXICO, May 4, 1891.

To HON. THOMAS T. WRIGHT.

Dear Sir: I thank you and the members of the honorable Scotch-Irish Assembly of America for the kind invitation which you are pleased to extend me, and am pained to manifest to you that my numerous duties deprive me of the pleasure of attending, as I would like, the assembly of this illustrious race which will meet in Louisville. Mexico will always extend a warm welcome to the Scotch-Irish people.

Your obedient servant,

PRESIDENT DIAZ.

LETTER FROM U. S. CONSUL AT EDINBURGH, SCOTLAND.

EDINBURGH, May 2, 1891.

To HON. THOMAS T. WRIGHT,

Vice-president at Large Scotch-Irish Congress of America.

Dear Sir: I was gratified to see the announcement of the Scotch-

Irish Congress for May, 1891, so widely copied by the news papers of Great Britain. Such gatherings unite the *whole world* in closer bonds of friendship. I am sure that you will have a hearty welcome and a delightful session in the fair city of Louisville. I still cherish the hospitality and kindness of its people on the occasion of a visit in 1885, when I attended a gathering to speak of Robert Burns and Washington Irving.

Yours faithfully,

WALLACE BRUCE.

FROM SALTILLO, MEXICO.

SALTILLO, MEXICO, April 1, 1891.

To COL. T. T. WRIGHT,

Vice-president Scotch-Irish Society of America.

Dear Sir: I beg to acknowledge your kind invitation to the Scotch-Irish Congress, to meet in Louisville, Ky., in May. It would afford me much pleasure to attend, but I will be unavoidably prevented on this occasion. It is, however, my privilege to send to the Scotch-Irish Congress the greetings of Scotch-Irish Americans residing in Mexico, who are, in accordance with the practice of their race wherever found, laboring faithfully for the material development of the country where they sojourn. Being of that stock myself, I will pledge for the Scotch-Irish Americans in Mexico that, true to the traditions of their fathers, they will be found always loyal to the government whose protection they enjoy and faithful to every obligation.

When your next Congress meets in 1892 an organization of Scotch-Irish Americans in Mexico will be knocking for admission to your National Association.

With much respect, I am, dear sir, obediently yours.

L. T. WOODS.

LETTER FROM SCOTCH PILGRIM FATHERS OF FLORIDA.

DE FUNIAK SPRINGS, FLA., May 9, 1891.

To HON. THOMAS T. WRIGHT.

Dear Sir: The Scotch pilgrim fathers and their children, who colonized the West Florida highlands seventy years ago, send greetings to the Scotch-Irish Congress at Louisville, and extend them an invitation and a cordial welcome to the national anniversary of Robert Burns's birthday next year at De Funiax Springs, Fla.

Respectfully,

JOHN L. MCKINNON.

FROM THE MAYOR OF LONDONDERRY.

LONDONDERRY, April 29, 1891.

To THOMAS T. WRIGHT, Esq.,

Vice-president Ulster American Congress.

Dear Sir: I duly received your very kind invitation to be present at the forth-coming Annual Congress of the Scotch-Irish Society of America, to be held next month at Louisville, Ky. I should much like to be with you; but I regret that my many official duties as Mayor of this ancient and historic city, besides business engagements, will prevent me being present in person, but I will be with you in spirit. I cordially sympathize with and commend heartily the important objects you have in view by your annual gatherings, and I trust this one will prove the most successful meeting that you have held.

I am not Irish born; I settled here from my native city of Glasgow fifty-two years ago, and am the first of Scottish birth that ever held (and now for the second year) the honorable position of being Mayor and Chief Magistrate of this renowned city. For fully half a century, therefore, by the good providence of God, I have been breathing the invigorating air of the "Green Isle." During these years I have seen thousand's of Erin's "fair women and brave men" leaving our port for the Continent of America, who, I have reason to believe, have contributed their *quota* to make America what she has become—so famous in education, commerce, science, and in the promotion of civil and religious liberty. Long may the United Kingdom of Scotland, England, and Ireland join with the United States of America in promoting these great ends!

If there be any newspaper report of your forth-coming proceedings, should a copy be sent me, I will greatly value it.

Again thanking you for your invitation, and with warmest greetings, I am, dear sir, yours sincerely,

AARON BAXTER, *Mayor of Londonderry.*

FROM FLORIDA.

PENSACOLA, FLA.

To THOMAS T. WRIGHT, Esq.,

Vice-president at Large Scotch-Irish Association of America.

Dear Sir: I regret that business engagements will prevent my accepting your cordial invitation to the Scotch-Irish Congress.

Florida is indebted to the great Scotch-Irish hero, Gen. Jackson, who captured Pensacola, for benefits now enjoyed by our citizens. This

illustrious Ulster race also gave Florida several of her prominent Governors.

Trusting that your Congress will prove a success, I am very truly yours.

A. V. CLUBBS.

LETTER FROM THE GOVERNOR OF OHIO.

STATE OF OHIO, EXECUTIVE DEPARTMENT, }
COLUMBUS, May 11, 1891. }

My Dear Col. Wright: I find to-day that it will be impossible for me to so arrange my engagements as to enable me to be present at the Scotch-Irish Society meeting in Louisville. The unexpected length of the session of the General Assembly has compelled me to alter and rearrange my plans for the next three or four weeks, and in the pressure I find it unavoidably necessary to drop this one. You know without my saying it to you what a disappointment this is. I had hoped to again meet my Scotch-Irish brethren, and renew the fraternal feeling which was engendered by the re-union at Pittsburg; but a public servant cannot control his own time, and I must bow to the inevitable.

Will you please convey my affectionate regards to all who are present, and oblige,

Yours sincerely,

JAMES E. CAMPBELL.

FROM THE PRESIDENT OF TULANE UNIVERSITY.

TULANE UNIVERSITY OF LOUISIANA, }
NEW ORLEANS, May 11, 1891. }

TO HON. THOMAS T. WRIGHT.

Dear Sir: I had hoped to be present at this meeting of the Association, and perhaps to contribute somewhat toward the historical records of the Scotch-Irish race; but a heavy pressure of duties prevents me, and I am only able to send you a line to express my warm sympathy with your movement. It would have added much to my pleasure to have met you in Louisville, my birthplace, to which I am warmly attached. I do not doubt that you will receive a hearty Kentucky welcome and have a pleasant time. I trust that during the coming year we will organize a good Society in Louisiana.

With kindest wishes and great respect I am very sincerely yours.

WILLIAM PRESTON JOHNSTON.

FROM HON. E. F. CRAGIN.

CHICAGO, May 11, 1891.

To MR. T. T. WRIGHT,

Vice-president Scotch-Irish Association.

Dear Sir: I am in receipt of the kind invitation of your Association to attend its third annual Congress at Louisville on the 14th. I very much regret that my engagements prevent its acceptance.

I have read with interest the reports of your Association heretofore. Nothing but good can come from such gatherings. May I suggest that it would be well to have a grand Congress here in Chicago in 1893? The excursion rates will be very favorable that year, and special facilities are being arranged for congresses of all kinds, so that it is possible that, after investigation, you may deem it best to hold the Congress here.

Very truly yours.

E. F. CRAGIN.

LETTER FROM THE GOVERNOR OF NORTH CAROLINA.

STATE OF NORTH CAROLINA, EXECUTIVE DEPARTMENT, }
RALEIGH, May 8, 1891. }

To HON. THOMAS T. WRIGHT,

Vice-president Scotch-Irish Association of America.

Dear Sir: I have the honor to acknowledge the receipt of your very kind and courteous letter of the 4th inst., inviting me to be present at the Congress of the Scotch-Irish Society of America, to be held in the city of Louisville on the 14th inst. It would give me great pleasure to be present and represent the descendants of the illustrious Scotch-Irish race of North Carolina, who have ever been foremost in our State in their devotion to civil liberty, and whose patriotic action gave to this country the first declaration of independence, which will place them in the highest ranks of those early settlers whom this State would delight to honor; but I have called a convention to meet in this city on that date which demands my presence here.

Please present to your Society North Carolina's earnest wish for the continuation of this Congress of the descendants of those noble patriots, and the hope that they may be inspired with the patriotic principles and the love of pure constitutional government which actuated their ancestors to such heroic deeds and grand achievements.

Regretting my inability to be present, and thanking you again for your manly utterances concerning our people, I am very truly yours.

THOMAS M. HOLT.

FROM THE GOVERNOR OF PENNSYLVANIA.

COMMONWEALTH OF PENNSYLVANIA, EXECUTIVE CHAMBER, }
HARRISBURG, May 7, 1891. }

TO MR. THOMAS T. WRIGHT,

Vice-president Scotch-Irish Society of America.

Dear Sir: I am directed by Gov. Pattison to acknowledge the receipt of your cordial letter of the 4th inst., with inclosure, inviting him to attend the Scotch-Irish Congress, which assembles in your city on Thursday of next week, and to state to you his sincere regret on account of his inability to do so. The press of official business attending the closing days of the Legislature requires his constant time and attention, and forbids the acceptance of any invitation taking him away from the city. He is greatly interested in the object of the Society, and earnestly hopes that the coming Congress will be attended with the greatest success desired by its most ardent advocates.

Very respectfully yours.

H. D. TATE, *Private Secretary.*

FROM HON. WILLIAM ELLIOT GRIFFIS.

BOSTON, MASS., May 8, 1891.

TO COL. THOMAS T. WRIGHT.

Dear Sir: I feel it a high honor to receive from you so cordial an invitation to attend the Scotch-Irish Congress which assembles at Louisville, Ky., on the 14th of May. Unfortunately, I am not able to come, as, besides professional duties, I am preparing for a four months' trip to Europe, leaving in the Netherlands steamer, "Veendam," May 30. I go especially to study in Holland, and also in England, Scotland, and Wales, some of the points of contact between the history of these fatherlands and that of the United States.

I consider that your enterprise (the Scotch-Irish Congress) has a noble work before it in gathering up the scattered threads of history and weaving them into a great fabric. This is yet to be done concerning the influence and work of the non-English stocks which have been so powerful in the making of our national commonwealth. Heretofore American history in the main has been written almost entirely by New Englanders, and to the descendants of the Pilgrims and Puritans have been awarded an exaggerated meed of praise. It is safe to say that our United States histories are almost entirely New Englandish, and even Federalistic. A true and fair history of the United States from the Democratic point of view has never yet been written; and this I say, though I have never, as far as I can remember, voted that ticket either locally or nationally. I am not a prophet nor the son of a prophet, nor

have I any Dutch or Scotch-Irish blood in me; but I believe the time will come when the just meed of the Dutch, the Huguenot, the Scotch-Irish, and the German shall be given in American literature and art. This will not be, however, until a worthy national history is written. It will be concerning those events like the battle of Alamance in North Carolina in 1771, where the Scotch-Irish sons of liberty shed their blood in battle with the oppressive royal Governor (Tryon), and in which it may be well said that the first blood of the American Revolution was spilled, as with Bunker Hill, which now makes such a mighty impression on the national imagination. For the first fifty years after that battle few Americans were proud of it, and it was little thought of by the general mass of our people; but when the monument was built, and Webster's great oration delivered, and societies were formed to celebrate it, and the day of its occurrence was made a holiday in and around the city near which it was fought, *then* it became a mighty figure in national song, story, and fireside conversation. So, I am inclined to believe, it will be with that remarkable event in North Carolina which was the prelude of the Mecklenburg Declaration of Independence, on which are so many Scotch-Irish signatures.

Pardon the inexcusable length of this missive, and accept my best wishes for an interesting and fruitful convention, and the furtherance of the great principle on which our country was founded.

Yours in desire for justice to all and in love of our common country.

WILLIAM ELLIOT GRIFFIS.

FROM THE GOVERNOR OF FLORIDA.

STATE OF FLORIDA, EXECUTIVE DEPARTMENT, }
TALLAHASSEE, May 13, 1891. }

To HON. THOMAS T. WRIGHT,

Vice-president Scotch-Irish Society, Nashville, Tenn.

Dear Sir: I beg to acknowledge the receipt of your invitation to the Scotch-Irish Congress of America, which assembles at Louisville, Ky., on the 14th inst., for which please accept thanks and the assurance of my appreciation.

I regret exceedingly that I am prevented, owing to the fact of our present session of the Legislature, from accepting the invitation so kindly extended. I regret the deprivation all the more as I may present legitimate claims upon the Society; my paternal grandfather having been a native of Ireland, and my mother, a Seton, a descendant of that family who occupied a place in Scottish history. I feel that I have much cause for gratitude to my ancestors for the concentration in me

of a strain of Scotch and Irish—a combination which has produced some of the great men of history, an illustrious example of which was manifested in the person of Andrew Jackson, the first Governor of Florida.

Again thanking you for the kind invitation, and with the hope that the occasion may be one of eminent satisfaction and pleasure, I am

Sincerely yours,

F. P. FLEMING.

FROM HON. WILLIAM T. McCLINTOCK.

CHILlicothe, O., April 20, 1891.

To HELM BRUCE, Esq.,

Local Secretary Third Scotch-Irish Congress, Louisville, Ky.

Dear Sir: In reply to the invitation to attend the Third Annual Congress of the Scotch-Irish Society of America, to be held in your city May 14-17 next, I beg to say that it is my intention (*D. V.*) to be present. I am a member of the National Society, and take much interest in its proceedings; and if the meeting at Louisville is as successful as that at Pittsburg last year, it will be an occasion of much social pleasure, and will tend greatly to cement in kindly attachment those of kindred blood who shall be fortunate enough to take part in the proceedings of the Congress.

Yours with much respect.

WILLIAM T. McCLINTOCK.

FROM SENATOR BRICE.

NEW YORK, April 4, 1890.

To HELM BRUCE, Esq.,

Local Secretary Scotch-Irish Congress, Louisville, Ky.

Dear Sir: Many thanks for your invitation to the Third Annual Congress of the Scotch-Irish Society of America, to be held in Louisville May 14-17. I hope to be able to attend. I am not certain at this time whether my engagements will allow me to do so; but if they do not interfere, I will take pleasure in being with you.

Yours sincerely.

CALVIN S. BRICE.

FROM HON. CHARLES L. LAMBERTON.

NEW YORK, May 13, 1891.

To A. C. FLOYD, Esq.,

Secretary Scotch-Irish Society, Louisville, Ky.

Dear Sir: I regret I cannot be with you at Louisville on the 14th inst. But success to the Scotch-Irish Congress. These annual meet-

ings are stimulating a wide-spread interest in this stalwart race and its illustrious deeds.

Its Western sons, in their exaltation over the bold pioneers who founded two great commonwealths south of the Ohio, and furnished brave and timely help to its distinguished son, George Rogers Clarke, to rescue for the Union equally great States north of it, must not forget the ancestral Ulster-Scotch on the eastern slope of the Alleghanies, who wrote their names in the immortal Declaration, and of those others of the race who with sword and rifle made that declaration good; marching and fighting from Quebec to Saratoga, to Stony Point and Monmouth, at Brandywine and Germantown, to Yorktown and Charles-ton.

Washington called these riflemen his "picked troops;" and Froude, Leckey, and Brice give the Scotch-Irish soldiers of the War of Independence credit for fighting the Revolutionary struggle to a successful conclusion.

All credit should be given to those of the race who participated in the "Winning of the West," and achieved it.

Will not some descendant of those other brave men rescue from obscurity their heroic deeds and put their hitherto unwritten story in the imperishable page of history?

Very truly yours.

CHARLES L. LAMBERTON.

PROCEEDINGS.

LOUISVILLE, Ky., May 14, 15, 16, 17, 1891.

President, ROBERT BONNER, New York City.

Secretary, A. C. FLOYD, Columbia, Tenn.

The Congress was called to order at 10:30 A.M. Thursday morning, May 14, in the Masonic Temple, by President Bonner, who said:

The Congress will now come to order. We will be led in prayer by the Rev. Dr. Hamilton, of Louisville.

Dr. Hamilton:

Almighty God, our Father, who hath ever taught us to be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, to make our requests known unto Thee, incline us now to seek Thee, and teach us how to pray. We know not what is good for us, but Thou dost. Grant unto us grace to submit ourselves to Thy will in all things. We thank thee, O God, for Thy great goodness in bringing so many of us safe from distant places to meet in this place. We thank Thee for light and strength, and for work to do and the ability to do it. We thank Thee most of all for the knowledge of Thee as our Father in Jesus Christ, as our Guide and Protector in this world, and as our everlasting Rest and Hope in the world beyond. We beseech Thee right deeply to bind our hearts close to Thee, and we thank Thee for thy watchful presence over us. Grant unto all of us that love which passeth all understanding, to keep our hearts and minds pure through Christ Jesus. Let Thy blessing rest upon this meeting which begins to-day, we beseech Thee. Let this meeting stimulate us to do better things for Thee, O God, and our country, than we have ever done before. Let this meeting be full of profit to ourselves, and to this community, and the communities which we represent. Bless abundantly, we beseech Thee, our own country. Bless the President of the United States, and all who are joined with him in authority; all Governors of States, and all who hold office anywhere throughout this whole land. And now, our Father, we beseech Thee to look in tender compassion

upon our infirmities; help us to serve Thee in this life through the honor and glory of Thy name, through Jesus Christ our Saviour. Amen.

Mr. Helm Bruce then introduced Gov. Simon B. Buckner, as follows:

Ladies and Gentlemen: As on former occasions the Governors of great commonwealths have welcomed within their borders the members of the Scotch-Irish Society in Congress assembled, so on this occasion Kentucky will evince a like appreciation of her distinguished guests, recognizing the debt she owes to the brain and the brawn of the Ulsterman and his descendants; and I am proud for my State that we have with us to-day to deliver Kentucky's welcome one whom all Kentuckians delight to honor; a man who, as the Chief Executive of the State, has known no favor; one whose public and private life have been as pure and as spotless as the robe of a vestal virgin; one whose career as a soldier and a civilian has been marked by that trait which is dearest to Scotch-Irish hearts, I mean an uncompromising fidelity to principle and an unflinching performance of what he conceives to be his duty. Ladies and gentlemen, I have the honor to present to you the Hon. Simon B. Buckner, Governor of Kentucky.

Governor Buckner said:

Mr. Chairman, Ladies, and Gentlemen: Less than two centuries ago two streams of immigration coming from the old land entered this country by way of Philadelphia and Charleston. They were a very sturdy race of people, who stopped at no difficulties. They didn't stop to reside in the new civilization that had already been established at those points; but moving forward to the frontier, they sought new fields to conquer, and, with an enterprise characteristic of their race, they pierced both through the peninsula and the Alleghanies, and crossed the valley into the field of Tennessee. While our country was engaged in the contest for freedom, for liberty, this sturdy race not only participated in that conflict; but whilst independence was achieved in the East for this entire country, they were chiefly instrumental in conquering an empire to add to the country. From the first settlement at Watauga, when the frontiersmen were threatened by military advances, these sturdy sons under Campbell and Shelby advanced into the interior of South Carolina, and at King's Mountain hurled back the advancing tide and returned to the point from which they had started. It has been demonstrated that this race, justly constituting the force which conquered this country, has added to this empire a country five

times the extent of that which it would have been but for their enterprise. It has been demonstrated by Mr. Roosevelt, in his charming work called the "Winning of the West," that but for this race the independence which was achieved would have been limited to the summits of the Alleghany Mountains, composing but a small, almost infinitesimal part of the United States. We, in this country, Mr. Chairman, are especially grateful to this people. We owe to their energy and their enterprise the homes which are now our happy abodes. I esteem it a peculiar pleasure that as Governor of this Commonwealth, which owes so much to the Scotch-Irish race, I have been selected to extend to you a welcome to our country. It is not an enforced hospitality; we feel that any one of Scotch-Irish descent—a descendant from that race, akin to those to whom we owe our homes—is not only welcomed here as a guest, but has a right to partake of the hospitalities of our homes. I extend to you all, ladies and gentlemen, a hearty welcome to the soil of Kentucky, and we deem it a particular favor and a special honor that we are permitted to-day to receive you as our guests at our own home.

Mr. Bonner:

Mr. Governor: On behalf of the Scotch-Irish Society of America, I thank you most heartily for your cordial welcome to the good old State of Kentucky, a State which for many reasons I especially love. Kentucky is noted the world over for three things—the beauty and accomplishments of her daughters [applause]; the bravery and brains of her sons; and, what interests me particularly, if you will permit me to refer to it, the speed and endurance of her horses [applause]. In those respects she holds a pre-eminent position, but it is not alone in those positions that she holds the pre-eminence. Our Kentucky Vice-president, Dr. Hervey McDowell, of Cynthiana, assured me this morning that there were more Scotch-Irish in Kentucky than in Ulster itself. I only regret that some one more capable of giving expression to our appreciation of your kindness had not been called to occupy my position. I feel somewhat in the position of a countryman of mine. About fifty years ago, journalism in this country was in a very primitive state. In receiving advertisements the great consideration was the cost of setting the type, a thing that is entirely ignored now. The first insertion was always at an extra cost; for instance, the man to whom I refer wanted to advertise for the position of a gardener. He asked the clerk after taking out his advertisement what the cost would be; the clerk told him it would be fifty cents for the first insertion,

and twenty-five cents for the two subsequent insertions. "Well," he said, "I will have it in for the two subsequent insertions."

Now, I am somewhat in that position. I wish that the first little address, that it is my privilege to make, could be omitted. I know it would be a great relief to me, and I think it would be a relief to you, so that we could come at once to the two subsequent addresses that we are to hear.

The question is frequently put to me: "What is the object of your Society?" And I have committed one or two thoughts to paper in answer to that question. In the first place, I wish to emphasize the fact that it is not our purpose to cultivate or in any way encourage sectarian or political feeling. In all such matters we aim, as a Society, to preserve a wise and masterly inactivity. People of all denominations are eligible to membership. Whatever our respective opinions may be as to either religion or polities, or however zealous we may be in advocating them elsewhere, we neither introduce nor discuss them here. In corroboration of this fact, I may state that a year ago, when the Rev. Dr. John Hall, of New York, delivered an address on "The Ulster of To-day" before our Society at Pittsburg, the Rev. Morgan Sheedy, a Roman Catholic priest of that city, wrote him on the following day a friendly and appreciative note, in which he said: "Permit a stranger to you to thank you most cordially for the words so truthfully, so honestly, and so eloquently spoken of the people of Ireland, irrespective of geographical, race, or religious lines."

Now as to the leading object of our Society, I do not know of any way in which I can better illustrate it than by reading extracts from two letters that I have recently received. The first letter is from a lady in Hartford, Conn., who is a member of one of the most prominent families of that city, and a niece of Commodore Perry, of Lake Erie fame. She writes as follows:

I have always been exceedingly proud of my Scotch-Irish blood. It goes more to the "making of men" than the blood of any other race in the world, in my opinion. I don't believe a Scotch-Irishman could ever imagine himself defeated in any sort of contest—religious, mental, or physical—and he has not often been found in that predicament. Among the sailors of New England of that blood, I beg to mention my five uncles, brothers of my mother. Com. O. H. Perry, of Lake Erie fame; Capt. Raymond H. J. Perry, who commanded one of the vessels under Com. McDonough on Lake Champlain; Com. M. C. Perry, "who crowned a life of naval distinction and glory by opening the ports of Japan to the commerce of the world;" Lieut. James Alexander Perry, who died at the age of twenty. He was a midshipman at the time of the battle of Lake Erie, wanting a little of being twelve years old; he acted as Com. Perry's aid, was slightly wounded, and was voted a sword

by Congress; is said to have been the youngest recipient of a national sword of honor in the world. My youngest uncle, Nathaniel Hazard Perry, a Purser in the Navy, was too young to take any part in the war of 1812.

The second letter, which is in the same line, is from a well-known New York lawyer, Douglass Campbell, a son of the late Judge Campbell, of the Supreme Court of New York. After describing himself as a Scotch-Irishman by descent, he says:

My ancestor, James Campbell, a cadet of the House of Auchenbreck, was out in the Monmouth Rebellion with his kinsman, the Marquis Argyle. He escaped and went to Londonderry, where he was a Major during the famous siege. He died there, and his two sons, James and John, went early in the next century to Londonderry, in New Hampshire. From there they removed to Cherry Valley, New York, in 1741, forming part of that remarkable Scotch-Irish colony which played so great a part in the Revolution. They there built the first church, and established the first school-house, west of the Schenectady, where English was taught.

I notice that Scotch-Irishmen always build churches and school-houses wherever they go.

But, as I have said, the leading object of our Society, and I think you will agree with me that it is a most laudable one, is to bring out and place on record such facts as are given in these letters, in order that the Scotch-Irish race may occupy their true place in the history of the country, and that their achievements may serve as an example and a *stimulus* to their children and their children's children for all time to come.

We will now have a Scotch-Irish march arranged especially for the occasion, by the Rogers Goshen Band, of Indiana.

Music by the band.

Mr. Bonner:

I now have the pleasure of introducing to you a distinguished citizen of Illinois, the Hon. A. E. Stephenson, who will speak to us on "The Bench and Bar." (See Part II., page 79.)

Mr. Bonner:

We are now to have the pleasure of listening to Prof. George Macloskie, of Princeton College. (See Part II., page 95.)

Mr. Bonner:

Before we adjourn we have some announcements to make, that will be read by Dr. MacIntosh on behalf of the National Society, and by Mr. Helm Bruce on behalf of the Local Society.

Dr. MacIntosh:

We are desirous, in every way in our power, to become united forces in this country, and we believe, that just as Pennsylvania is the Key-stone State of the great national heart, so this Scotch-Irish Society will become the great key-stone of that national life. We have on the platform with us a distinguished representative of the Presbyterian Church, the Moderator on the south side of the line, the Rev. Dr. Bryson, to whose eloquent words we shall listen at no distant meeting of our Congress. You will have the pleasure of listening to Dr. Bryson this evening. I hold in my hand a letter from the Moderator of the Presbyterian Church on the north side of the line, that has been sent to Dr. Murphy, to whom allusion has already been made, from which letter it is our duty, both to the Congress and to the distinguished clergyman who sent it, to present the following extract: "If the Scotch-Irish Congress did not come in such close proximity to the General Assembly, which claims my entire time this year, I should be very glad to attend its meeting. I am not a member, but I suppose I am entitled to the honor of being a Scotch-Irishman from the very first, at least from the days of Derry. Please give my congratulations to the Congress for their past success, and my earnest hope for the future of the principles of civil and religious liberty for which every true Scotch-Irishman must stand."

Well, sir, it is some consolation that if we can't have with us the present Moderator of the General Assembly on the north side of the line, we shall at least have with us one who could have been the Moderator of that Assembly; I refer to my friend, Dr. John Hall, of New York, who will speak to us this evening. I have been asked, on the part of the Atlanta Society, to present the following telegram, which has been forwarded from the President of that distinguished Society, which, so far as delegation goes, is certainly the banner Society of the Congress. The telegram reads as follows: "Tender our compliments to and express our pride in the National Scotch-Irish Congress. Urge them to come to Atlanta in 1892. J. N. Craig, President of the Atlanta Society."

I have to announce that a business meeting of the enrolled members of the National Society will be held in this hall at 3 o'clock in the afternoon. In addition to the enrolled members of the National Society, the qualified delegates from those State Societies which, by a compliance with the Constitution and By-laws are affiliated with this Society, will also join in this business meeting. This is a meeting for the discussion of work and details, and cannot, of course, be interesting to the general public, and it is, therefore, to be understood as a private

meeting; the work that is there to be conducted lies in the administration of the Society's affairs, and preparation for our next year's work, but I want the audience to observe that the general meeting will be held this evening at 8 o'clock, and to notice particularly that the evening meeting will not be held in this hall, but in the Polytechnic Hall, Fourth Street between Green and Walnut. The Assistant Secretary will be found by the side of that placard by the side of the Hall, on the right hand side as I look at it, who will take memberships, furnish books, and sign railroad certificates. You all know how important it is to have your railroad certificate signed properly in order that you may avail yourself of the reduced rate for the return trip. He will be found in the Hall here and in the Polytechnic Hall half an hour before and after each meeting; at other times he will be found at the Louisville Hotel. Now I want the delegates and others to pay particular attention to the necessity of having their railroad certificates properly signed. At previous meetings of the Congress, as you know very well, Mr. President, there has been the greatest misunderstanding about that.

We want the Scotch-Irishmen and Scotch-Irishwomen to join in our meetings of the forenoon and evening. I have already announced the speakers for the evening: Rev. Dr. Bryson and Rev. Dr. John Hall. There is another matter that I think it is advisable at this point of our proceedings to call attention to—that is, to the service that is to follow the close of the regular Congress meeting, which will end on Saturday evening; that is to say, a religious service on the next Lord's day. It is of some importance to make it distinctly. We are not sectarian, but we are religious. We recognize every man's conscience and every man's right to worship God in his own way, but we believe every man has a conscience and that he ought to take care of it. The sermon will be preached by Dr. John Hall—and you will find full notice in the papers concerning this service—on next Lord's day at 8 o'clock at the Auditorium.

One word more, this Assistant Secretary, a very important person indeed, will look after all details of whatever kind they may be, and not our General Secretary, Mr. A. C. Floyd.

By Mr. Bonner:

Mr. Helm Bruce, Secretary of the Local Society, has some announcement to make.

By Mr. Bruce:

Ladies and Gentlemen: I desire to detain you just a moment, to call

attention to one or two matters referring to the details of this Congress. We have had considerable difficulty in determining just what delegates, either Scotch-Irishmen or Scotch-Irishwomen, were in the city, and as to whether or not they were all located at hotels or boarding-houses or private houses. Now it would be a great accommodation to us, if every one, man or woman, who has no location at present would report that fact to a gentleman who will be located in the corner of the room right back there, immediately after this meeting; and I will say for the benefit of those who may not have received the information otherwise that we have made arrangements with the Pewee Valley Hotel to open for especial purpose of accommodating the guests of this Congress. This is a hotel that is situated in Pewee Valley, which may be called a suburb of Louisville, being only a few miles out of the city on the Short Line railroad. There is a double track nearly all the way between here and there; transit is very rapid; the trains run very frequently during the day, both morning and afternoon, and they will run a special train at night to accommodate those who may be detained late in this city. I think you will find the accommodations there extremely pleasant, and I would be obliged if all who have not located themselves will explain that fact, as I said a moment ago, to the gentleman sitting back there in the rear of the room at the table, and let him know whether or not they would care to go to the Pewee Valley Hotel.

Now, that matter of business being disposed of, it gives me very great pleasure, on behalf of the citizens of Louisville, to say that, influenced by the fact that so many ladies have come to the city as visitors, either as members of the Scotch-Irish Society of America, or as wives and daughters and friends of the gentlemen members; and influenced further by the fact that there are a great many of our citizens, both ladies and gentlemen, who are not Scotch-Irish, but desire to see more of our friends socially, to get better acquainted than they can get by seeing you sitting here in these seats, we have arranged for a reception at the Galt House this evening after the adjournment of the evening session, the hours being from 10 to 1 o'clock to-night, and so as to be thoroughly understood as to how the invitations are extended to that reception, I desire to explain it, and to be as plain as possible. All visiting members of any Scotch-Irish Society, either National or State, and all resident members of a Scotch-Irish Society, and their wives and daughters, and the ladies of their families, or such ladies as they care to bring with them, and visiting members of the Scotch-Irish Society, and friends of Scotch-Irish visitors who have come to the city on

account of the Scotch-Irish Congress, although not formally enrolled as members, are invited and are expected. There have been some special written invitations sent out, and some confusion has resulted from the fact that our own members do not understand why they did not receive these invitations. We have sent these invitations to no members, because we did not know which of our members would be here, either of the State Society or National Society; we were, therefore, afraid to attempt to send written invitations to any of them, fearing we would omit some; therefore, we have issued a general invitation to the members of the Scotch-Irish Society, and the special invitations have only been sent out to the citizens of Louisville who are not members of the Society.

Mr. Bonner:

The Congress now stands adjourned to meet this evening at 8 o'clock, at Polytechnic Hall. I want it understood that the public generally are invited.

AFTERNOON SESSION.

Business meeting of the enrolled members of the Society at Masonic Temple.

Mr. Bonner:

The first business in order will be the reading of the report of the Executive Committee.

REPORT OF THE EXECUTIVE COMMITTEE FOR THE YEAR ENDING MAY 1, 1891.

During the first year of our Society the attention of the Executive Committee was chiefly directed to the formulation of a Constitution and By-laws and the devising of ways and means for the systematic accomplishment of the general objects which our organization has in view. The result of our labor is shown in the report of the committee submitted and adopted at Pittsburg last year and published in the second volume on the subject "The Scotch-Irish in America."

During the past year the committee has continued this work in strict accordance with the provisions of our revised Constitution and By-laws, and has followed in the minuter details of business the precedents of the first year. For these reasons, a detailed statement of the routine business transacted would be largely a repetition of similar matters that have been fully set forth in our preceding reports; and we do not, therefore, believe it to be necessary to make this present statement so

elaborate as our foregoing reports. The practical application of the principles and modes of procedure which were evolved from the first year's thought and experiment, and which were molded into systematic form by the action of the Pittsburg Congress, have been found satisfactory for the accomplishment of the objects of our Society. Time, experience, and the necessity of adapting ourselves to an expansion of the scope and character of our work may, indeed, hereafter make it necessary from time to time to enlarge, alter, or amend our business methods, and may lead us possibly to modify our By-laws in some small particulars, but we are now convinced that the provisions of our Constitution are so comprehensive and have been so well established that there will be no necessity found for making any serious changes in it in the future.

II. SOME FRUITS OF OUR SECOND CONGRESS.

The proceedings and addresses of the Pittsburg Congress, and the succinct description of that remarkable gathering itself are included and presented in our second volume, which will give those who were not able to attend that Assembly some conception of the imposing character and magnitude of that meeting. But the full effects and beneficial results could not by any possibility be stated in that volume. The outcome of the meeting has been, perhaps, more noteworthy than the gathering itself. Those interesting and enthusiastic meetings have continued to bear good fruit throughout the year. The results have grown more and more apparent as the months have multiplied. A Congress entertained by one of the most powerful cities in the country, attracting the attendance and interest of the President of the United States and his Cabinet, bringing together Governors of great States and hundreds of other notable men highly distinguished in their respective professions and pursuits, and calling from all parts of the American Continent loyal-hearted sons and daughters of our race, has naturally and necessarily impressed the world with a high conception of the dignity and importance of the Society, which in the first year of its organized career was able to achieve such wonderful results. To say that it gave us a world-wide prestige is but to state a simple truth. This is shown by the interest of the press, which everywhere throughout the English-speaking world has given us most favorable notice, and most strikingly by the fact that Belfast, the greatest and most progressive Scotch-Irish city of the mother country, has sent to our Congress as an authorized delegate Mr. Francis D. Ward, one of her most distinguished citizens, an ex-President of the Chamber of Commerce, and the son of an old and historic Ulster family. It is not strange that we should lay special emphasis on the fact that the papers and

journals of Ulster, of Canada, and Australia gave much of their space to the reports of our meetings, and commented with praise upon the interest and importance of our proceedings. This world-wide interest encourages us to hope that the time is not far distant when the sturdy sons of Ulster and their worthy descendants throughout the globe will be all drawn into close relations, and their countless and permanent contributions to Christianity and civilization made more fully known to themselves and the kindred races of mankind; and that the lofty purposes which have made our kith and kin such a power for good shall be duly manifested and deeply impressed not only on ourselves and our wide-spread brotherhood, but on the generations of our blood that are to follow.

III. PROGRESS DURING THE YEAR.

During the year the membership of the National Society has almost doubled. This increase of numbers is most gratifying to us, when consideration is given to the very limited means which our Society has had at its disposal for disseminating a knowledge of its character and aims. In regard to these fresh accessions to our ranks, an additional gratification is found in the fact that our new members are wholly worthy to take rank in regard to a high standard of character and influence with those who have belonged to our company from the beginning of our Society.

Since the Pittsburg meeting, we beg leave to state that one new State Society has been formed, and this is the very Society which is now entertaining us with the generous hospitality for which Kentucky has ever been famous and the generous sons and daughters of this commonwealth have ever delighted to manifest. This Kentucky Society has been in existence only since last December, but already it numbers in its ranks not a few of the best men in the grand old commonwealth.

One additional subject of gratification is to be found in connection with this latest associate in our Society. It is in complete harmony and co-operation with our national organization. We feel bound to state, without making individual distinctions, that special honor is due its President, Dr. Hervey McDowell, and its indefatigable Secretary, Mr. Helm Bruce. To their efficient efforts very much is due in the organization and development of the State Society and its lively affiliation with ourselves.

We would further report that the California Society organized last year has also adopted most loyally the provisions of our Constitution in regard to the affiliation of branch Societies. Its honored President, Mr. Alexander Montgomery, who is also Vice-president for Cali-

ifornia and a member of this committee, not long ago distinguished himself afresh as a generous steward of wealth by the donation of \$50,000 for the purpose of erecting in San Francisco a building that shall be a memorial and a home of our race.

Your committee feels free in making reference to this subject, inasmuch as our friend was not present when our report was prepared and adopted, but we beg leave for ourselves and others to say that this munificent gift of Mr. Montgomery will not only give solidity and dignity to the California Society, but may be provocative of a similar generosity in other parts of the land, and is certain to be greatly appreciated by all our race.

The Societies of Pennsylvania, Georgia, and Tennessee have greatly increased their numbers during the year, and will be represented by their delegates at this meeting of the Congress. We cherish strong hopes that the existing State Societies and others to be formed will connect themselves with our National Society in accordance with our terms of affiliation. We are persuaded that they will find it largely to their advantage thus to become connected with the national and parent organization, and we greatly desire and need not only their moral support, but also their material aid. We are satisfied that great good would result to both the contracting parties from such a union, and with great kindness and earnestness we make our appeal to the officers and leaders of the Societies in these various commonwealths to take the suitable action in regard to their formal association with the National Society.

We greatly regret that we have not been able to fulfill our promise to our members and subscribers in regard to the early publication of our second volume. Difficulties arose over which we had no control, and delayed the appearance of the volume. Measures will be taken in the future to prevent any such disappointment.

IV. OUR THIRD CONGRESS.

The people of Charlotte, N. C., and of San Francisco at our Pittsburgh meeting presented or pressed cordial invitations urging us to hold our Third Congress in their respective cities. Somewhat later in the year we received a request from the Society in Atlanta which represents some of the very best elements in that city, holding out to us an equally strong and generous invitation. About the same time Louisville, through her representative bodies, the Board of Trade, the Commercial Club, and the Kentucky Scotch-Irish Society, forwarded an eager invitation to us that we would hold our next meeting in the metropolis and commercial center of this famous Scotch-Irish common-

wealth. Your committee, to whom the choice of time and place had been committed, appreciated to the fullest the generosity, interest, and enthusiasm so plainly manifested by all these invitations. We recognize the particular advantages of each. We return our hearty thanks to all our generous friends, and hope that in the future we may be able to avail ourselves of the kindness of California, North Carolina, and of Georgia, but for our third meeting we decided in favor of Louisville. We are sure that our members do not and will not regret our selection.

To carry out the necessary arrangements in Louisville there was formed a local executive committee consisting of representatives from each of the three organizations just above mentioned. To them was committed the large labor of preparing for the present Congress. Gen. James A. Eakin was first chosen Chairman of this committee. With sorrow we have to announce that he has since passed to a greater assembly above, breathing a benediction on this gathering in his last illness. We consider it a duty we owe to his memory to give expression to our high esteem of his lofty and typical Scotch-Irish character, and we mourn that he was not permitted to be present with us this day.

Maj. Clinton McClarty, a distinguished and honored citizen of Louisville, was chosen as Chairman, and willingly gave himself to the task. Mr. Helm Bruce was made Secretary of the committee, and to his intelligent and untiring efforts the success of this meeting is in very large measure due. Messrs. P. N. Clark and J. S. Morris represent respectively the Commercial Club and the Board of Trade. Other members whose names will appear in our published proceedings have been added to the committee.

There was also formed an Entertainment Committee, of which Mr. James R. Todd is Chairman, and they have rendered valued and appreciated assistance in providing for the comfort of the visitors. By the invitation of the local committee, early in last January, our Secretary, Mr. A. C. Floyd, visited Louisville to confer with the local committees in reference to preliminary arrangements and the developments of plans for the Congress. At this and all subsequent conferences, of which there have been quite a number, the Secretary has represented the National Society. It was agreed that the local committee should provide accommodations for special guests, embracing the Executive Committee, the principal speakers, and a few friends. Arrangements were also to be made by the local committee for halls in which the Congress should meet, a band of music, reduced fares on the railroads, and various other minor accommodations. All these necessary arrangements have been so far as possible carried out. The local committee

have sent out general invitations and announcements to about 2,000 newspapers in the United States and Canada, and issued several thousand special invitations to members of the Society and representatives of the Scotch-Irish race throughout the country.

The Treasurer's account has been submitted and handed over to an Auditing Committee.

The local committee have also made arrangements for a Sunday night's service similar to that held in Pittsburg last year. This service will be conducted by the Rev. John Hall, of New York, Dr. Hamilton to preside. A full notice of it will be given at a somewhat later date.

Rev. Dr. MacIntosh:

Mr. Chairman, this is our report as now presented to the Society, and, as a matter of form, I would move in the first instance that the report be accepted if it be seconded; then I crave the liberty to make a few remarks on it.

Mr. President, before I ask the business meeting of our Society to adopt the report I think it is right that one or two points should be specially emphasized, and having done that, then it will be for the Society to adopt the report, should it find favor in the eyes of the members.

The first thing that I think it is desirable to emphasize is, that in this report we have omitted a number of minor details on organization and By-laws which of necessity had to be brought before you at Pittsburg and made the subject of consideration, and you will pardon this remark, that after a little experience in organization I find that while reports are received, and contain a vast deal of useful information, the general community is so wonderfully enlightened that it does not require special information upon particular points. Now I do not know whether this applies to the Scotch-Irish Congress or not, but I wish to bring it out now that our members may make themselves thoroughly familiar with what is really the very life of the business part of the second volume. Some of you may have thought that for a mere passing announcement this morning I traveled out of the limits of my sphere in laying so much stress on the fact that while we are not sectarian we are certainly religious. I had a good reason for that. We have no antagonism in our religious belief, or with any race whatever; but while that is so, we do want to fear God and keep his commandments. Now you will find, gentlemen, that this is stated very clearly and distinctly in the business part of this volume. Then there are a number of business details as regards the management and administra-

tion of the Society that are set forth there in the Constitution and By-laws that have been drawn up by our Secretary with his usual care and sense of responsibility and practical judgment. Then there is another point I desire to call attention to. We are desirous, gentlemen, that at all points along the line there shall be little notes of active life that will be drawing together one with another, by friendly correspondence, in person and by letter; and if we are to be what we want to be, the members must come together in one great, living body; and we feel that it is most important to emphasize here what you will find set forth in the Constitution and By-laws: that we want all the State Societies to come into the closest possible union with the National Society. Our second Congress is bearing its fruit, and bearing much fruit; it has been bringing forth its fruit every month. All across the line you can hear this said: "Well, I don't know about that; I didn't know that I had any Scotch blood in me, but I remember now that my grandfather or my grandmother was so and so." Now I say we have effected a good deal in two short years, but we are now just at the point of danger. I used to play a good deal of ball when I was younger (I could play a little yet if I had to), and it is just when you have made your first or second strokes that you get into trouble; that is just the time when you have to watch when the ball is pitched and know exactly where you are going to send it that you may make your run; I know there are some old ball players here, and they will understand what I mean. Now is the time we have gathered together, gentlemen, to take advantage of the defects we have made. What I want you to do is to feel this: that the battle is always won by the regiment, by the men in the line, and not by the officers. That has been the history of every great victory; and, gentlemen, you must not rely upon any one of us to whom you have been kind enough to give special work to do, to do work which only you can do. My dear particular friend, I do not know your innermost circle of friends, but you do; and if I did know them, I could not begin to do with them what you can do; you know exactly where to touch them so as to influence them to come along with you. Now I say, gentlemen, we have great missionary work to do, and this year it is necessary that the fruits of the second Congress should be so used by you that when we come next year, if the Lord spares us, it must not be simply that the membership has been doubled this year, but that it has been trebled or quadrupled, because it is on the number of our membership that the life and power of the Society depends. There is another point that I wish to draw your attention to. Reference has been made in this report to the influence of that second Congress on its fruit

in Ireland, Australia, and also Canada. Of Canada we do not think so strange because it is part of ourselves, an imaginary line being between, but I have been impressed to find that in Ulster itself it has been marvelous; and do you know, gentlemen, it is producing the most marvelous result in old Ulster which we so much love. Australia, as the newspapers received by me show, has already begun to talk as an Ulster land, and I think the time is not very far distant when we will have an International Scotch-Irish Congress that will make the world stare. Now, as I say, we have made some progress during the year; but, gentlemen, there are some things that will require your careful attention, but to that I won't refer until the Treasurer has made his statement. I do hope that each member will make an active personal canvas, and that there will not be one of our members who will not say: "I will make it my effort to get, if possible, five additional members." If each one of us would strive to add to our National Society during the year five members—and I don't think that is a very great thing to set before us—see where we would be at our next meeting, what a showing it would make! Skobeloff, the great Russian strategist, was asked at one time what his three great secrets of warfare were. He said: "Keep the main body together, know exactly the last point where your line rests, and push your outposts to the farthest point of danger and never draw them back." Now what we want to do is to throw out outposts; every new member that we gain is another outpost brought into the circle of our Society.

Mr. Bonner:

Gentlemen, are there any further remarks to make on this matter; if not—

Mr. Briggs:

I move that the report of the Executive Committee be adopted, and the thanks of this Congress be tendered to them, and especially to Dr. MacIntosh for his remarks.

Seconded and carried unanimously.

TREASURER'S REPORT.

Balance in hands of Treasurer as by report May, 1890.....	\$ 4 50
Amount of dues received from A. C. Floyd, Secretary.....	753 20
From sale of books.....	556 87
From life memberships	900 00
From a donation made by Mr. Robert Bonner.....	500 00
From a donation made by Judge John M. Scott.....	10 00
Showing gross.....	\$ 2,724 58

PAID OUT AS FOLLOWS.

The first year's indebtedness.....	\$ 781 03
To Clark & Co., Publishers, Cincinnati.....	700 00
To A. C. Floyd, Secretary, for salary.....	850 00
To Secretary's traveling expenses, stamps, stationery, etc...	361 90

Making a total of..... \$2,692 93

Leaving a balance in the hands of the Treasurer of..... 31 55

I have the vouchers and all, Mr. President, and I ask that it be placed in the hands of an auditing committee to see that it is correct.

Col. Echols:

I move that the report be referred to an auditing committee to see that it is correct.

Seconded and carried unanimously.

Dr. MacIntosh:

I think there are some points that our good friend Floyd feels a delicacy in referring to because they seem to be of a personal character; but we require to have the whole situation before us, therefore I request that he be requested to give us the information so as to enable us to understand the situation.

Mr. Floyd:

Mr. Chairman and Gentlemen: I had supposed that this additional information necessary to make the situation plain to you would have gone as part of the Treasurer's report; but as it has not, I will give it. The report shows a balance of something like \$31. I don't give the exact figures because I don't know them, but there are outstanding debts which I estimate, in the rough, at about \$600; out of that would be a balance on salary referred to; about \$50 of it would be for some outstanding small accounts, and about \$400 is due the publishers. In that connection it will be necessary to state that this \$400 has been incurred very recently by the necessity, at a very late date in the year, of issuing extra editions of the first and second volumes from Robert Clark & Co., which are now on hand. It became necessary for us to have a second edition of the second volume and a third edition of the first volume. These editions have been issued very recently, and the copies themselves are most of them on hand now. I estimate that the books we have on hand are worth about \$400 if they could be disposed of, so that you have an indebtedness of \$600 less \$400 in books, if it is possible to sell them, and I think it will be from the fact that the books have been sold here-

tofore, two editions of the first volume, as I say, and one edition of the second volume.

Mr. Frierson:

Then your idea is that \$200, if we had all our books sold, would relieve the Society of its debt up to the present time?

Mr. Floyd:

Yes, sir; but in that connection I think we ought to dispose of one thing before going into another.

Mr. Montgomery:

How many members have we now in the National Society? Of course the dues will be payable very soon that would cover that amount; I just ask that as a matter of information.

Mr. Floyd:

There are about 450 members of the National Society proper. The dues are \$3 a year, but they are constantly dropping off for various reasons—some because their interest has not been kept up, very few on that account, and some for other reasons—so I would say about 400 members of the National Organization are in full harmony and co-operation.

Col. McKeehan:

I take it from the report of the Treasurer and Secretary we are publishing the reports of this Congress on our own account, paying the publisher whatever the expense may be, and disposing of the editions and making whatever money on that we can. I want to know if that is a risk.

Dr. MacIntosh:

Now, Mr. President, in order to bring before the Society this financial matter for the next year—and you will see, gentlemen, here are where the sinews of war come in and must be provided for—the estimated expenses for the ensuing year, exclusive of the amount that may be necessary for special clerical work, based on last year's expenditures, would be about \$2,500 for the year. There is a present outstanding debt over against which stand the volumes not yet sold, but there is a present outstanding debt of \$600. Now that makes a total of \$3,100. The estimated income from the regular dues and sale of books amounts to about \$1,500. Now then here is where the question comes. What are we going to do for the next year? I said a little while ago that we had just, in my judgment, reached the point of danger. We have now

reached the vantage point from which we can go forward to honor and increase a successful fight, but we may have reached the point at which we will have to stop any thing like active work. Now I know a case of a gentleman where work in connection with this Society has been done that amounts to considerably over \$300, and nothing has been asked from the Society in connection with that whatever. That cannot continue; and yet if some work of that kind is not done you are not going to make any advance; not one of you will say to me that 400, 500, or 1,000 members is what we ought to have on the list of the Society. Now we may take some aggressive measure; but if we take an aggressive measure, we must provide some funds for the work. Now my friend Floyd don't say it, but he has not had his salary paid, and we must face these things fairly; I don't think there is any use to be mealy-mouthed about this sort of thing. There is not a day in the year when less than four hours is given by our Secretary to this work, and for several months every year all his time is devoted to it. The man has no right to do that work for us without receiving what is very small pay. Now is the work to go forward? and if so how are we to meet that deficiency, \$1,600? Now I make my appeal to you for missionary work, and I make my appeal to the State Societies that they will try to get their Societies into union with the National Society. I make my appeal to the gentlemen here present, and other gentlemen in connection with our Society; some of them last year took five, ten, and twenty volumes, paid for them themselves, and gave them away to their friends. I think some of you business men must put your heads together to see if there is not some way to increase the funds at our disposal; the work has to be done, and that means an outlay. I have no hesitation in talking about this, and with the exception of the President and Secretary, I know about as much of the workings of this Society as any other member, and the necessity of doing it in a business-like way. Now you see we make an estimate of about \$2,500 or \$3,000 a year; all we can calculate upon on our income as it now stands is \$1,500 or \$1,600. Something ought to be done to bridge over this chasm, or else we will have to stop our work.

Mr. Parke:

I would like to inquire what provision we have in our Constitution for raising money for meeting the expense of this thing; I would like to know what the provisions are on that.

Mr. Bonner:

There is nothing more than from the subscription and sale of books

and life memberships. There were nine gentlemen made life members a year ago at \$100 each, and I intend to make three gentlemen of my acquaintance life members on this present occasion, and perhaps there are some others that would like to make some of their friends life members, or make themselves life members. We would be glad to hear from them.

Col. Livingston:

Certainly this Society ought to have some systematic method of raising revenue for the support of the Society. It will not do, sir, to depend on making your friends life members; my going out and doing this thing, and another man doing something else. This Society ought to get down to business; you must have some way—you must have incorporated in your law some way by which you can raise revenue, and it must be sure. Now I want to suggest to you that that book will not only pay its own way, but will bring you in some revenue. We have a great deal of publishing done, and it don't cost us any thing to have it done. I can have all your publishing done, and the man will pay for the privilege of doing it. I would suggest that the Executive Committee meet just to advise some plan by which funds can be secured regularly, and always in advance. I can give you the information about the book matter at some private time. I make a motion that the Executive Committee meet, with what help they ask out of this Congress, to advise some plan for raising money. Before the vote is taken I would like to say this: that you have provided no way by which these State Societies are hitched on to this body. For instance, take our Society in Georgia. Are we part or parcel of your organization without joining you individually? I mean to say this: take Georgia, we have a General Assembly, and we are their representatives or their delegation. Now are we not the gentlemen of the Society in that way, while not members of the National Society?

Dr. MacIntosh:

The point brought up is a very important one, and it is for that reason the members of the Society ought to study the law.

SECTION V.

1. Branch organizations whose objects are in harmony with those of this Society may become and remain affiliated with the same by the annual payment of a sum equal to one dollar for each member of such branch Society.

2. Installments of this sum may be paid at any time to the Secretary of this Society by the proper officers of branch organizations, and a copy of the

annual proceedings shall be immediately forwarded through him for every dollar so paid.

3. The balance of such sum shall be paid as provided for in case of the installments, not later than the first day in April of each year, the balance to be reckoned on the number of the members belonging to the branch Society on the first day of the preceding March.

Col. Livingston :

If the copy costs a dollar and you sell them for a dollar, you raise no revenue.

Mr. Floyd :

On the question of books, it costs just as much to print one book as it does a thousand, practically. It costs just the paper more to print a thousand than it does a smaller number, so that the more books we sell the more money we make. We are out so much for the publication of the book—that is only one volume—and as you advance in the number of volumes, you make your money in that way. The first edition of a volume costs nearly what the copies sell for. Each of the books of the first edition sells for about what it costs; but when we get to the second edition or third edition (there are stereotype plates made at the time the books are printed), they cost about one-fourth of what the first do.

Col. Echols :

I would like to make a few remarks on this subject. It seems to me that it is a very plain business proposition: so much money, so much expense; more money, more expense; less money, less expense. We have increased the annual dues from \$2 to \$3. It looks to me like \$3 a year is as much as we can expect the rank of our Society to pay; if we increase it to a greater extent than \$3 a year, I fear there will be a roar on that account, and the Society will not proceed as it ought. Now it strikes me that one of two things should be done: either increase the membership or decrease the expenses. I think we would like to go on as we have been going for the past three years. I would suggest that we put our shoulder to the wheel and increase the membership, and it can be done easily. Just think of it, brother Scotch-Irishmen, 450 members to begin the third year in this grand country of ours! We have all been asleep; we ought to have come here 2,000 strong instead of 450, and with that 2,000 we could meet this expense. As I understand it, a member of a State Society cannot become a member of this National Society; that he cannot become a member by paying \$1 a year. The point where it comes in is this: that State Societies in all business meetings should have one represent-

ative for every five of their members. Certainly, if that volume is worth any thing, it is worth \$1; and I think that it is a question where the Executive Committee can go a little farther and, I hardly think, fare worse. I only throw out these suggestions as a member of the Executive Committee as a way to increase our dues, and not depend on faith, hope, and charity.

Col. Livingston :

If you will organize State Societies and County Societies all over this Union, you can make those Societies pay all your expenses and have no trouble here.

Mr. McBride:

While I am not a member of the National Society, it occurs to me that we could have a quiet consultation of this question this afternoon, when Col. Livingston could submit his plans. It seems to me, if I understand these State Societies, the chances are you can raise all the money for your immediate use; and then, as to those books, I have this to say: Let the older Society take the first edition, and the Georgia delegation take one of the subsequent editions. To be serious, I am very much interested in the discussion here.

Mr. Briggs:

I belong to the National Society and I belong to the Local Society, and I don't pay any money any more cheerfully than I do to both of them. I think we ought to belong to both of them. The National Society is the mother, and the other is the child, and I think we ought to keep up our local organization as well as the national. In regard to raising money, I think like Col. Livingston. I will guarantee to get 10 members the coming year. Now if we can get 1,000, or \$3,000, it will pay all the expenses, and we will have some left.

Mr. Bonner:

As I understand it, this whole matter is to be referred to the Executive Committee to report here to-morrow; and Col. Livingston, or any other gentleman who may have a business proposition to submit, is invited to meet with us this afternoon.

The following Nominating Committee was appointed to select and nominate officers for the ensuing year: Col. J. W. Echols, Mr. George Searight, and Hon. P. M. Casady.

Motion to adjourn seconded and carried.

EVENING SESSION.

POLYTECHNIC HALL.

Mr. Bonner:

The Congress will now come to order. We will be led in prayer by the Rev. Dr. Murphy, of Philadelphia.

Dr. Murphy:

O Lord, Thou hast been our dwelling-place in all generations; Thou art our God; Thou art our Father's God. We adore Thee, O God, that in every undertaking we can look up to Thee for guidance and for help and for Thy blessing. We thank Thee as the God of all earth, as the God of the Church. Thou hast been with Thy people in all generations; Thou hast ordered all things for the advancement of Thy kingdom. We praise Thee that Thou hast conducted the affairs of the Church; that Thou hast guided our fathers, and hast overturned every thing for the building up of Thy own kingdom and for the redemption of the lost children of men. Thou hast given us a goodly heritage, but Thou hast also given to us a heavy responsibility. O make us faithful, Thou God of the Spirit, who didst send Thy Spirit and guide our fathers, wilt Thou guide us. We ask Thy blessing upon this part of Thy service. We thank Thee that we are here as witnesses of Thy life; that we are here to testify of Thy goodness to our fathers in other ages. Be with us now. May Thy presence be near to us! Be very near to us this evening. May every thing be done in Thy fear! and may the impressions made this night long continue with us every one! We ask all for the blessed Redeemer's sake. Amen.

Mr. Bonner:

We are now to have the pleasure of listening to one of the most distinguished clergymen in the South, the Rev. Dr. Bryson, of Alabama, an ex-Moderator of the General Assembly of the Presbyterian Church, South. His subject is: "The Influence of the Scotch-Irish in the Formation of the Government of the United States."

Dr. Bryson:

From the subject that has been announced, it is very evident that the address must cover a large territory, and I will ask you to listen to me patiently. I have endeavored to eliminate every thing that does not bear directly upon the point, and, as far as possible, to condense it in presenting this great subject before us this evening; and I ask you to be patient, because, of course, the subject is historic.

(For Dr. Bryson's address, see Part II., page 99.)

Mr. Bonner:

We have been listening with great pleasure to a statement of the achievements of our fathers and grandfathers of Scotch-Irish blood. I now have the pleasure of introducing to you a distinguished representative of the race, who was born and educated in Ireland. I refer to Dr. John Hall, of New York.

(For Dr. Hall's speech, see Part II., page 187.)

Mr. Bonner:

Col. Echols, of our Executive Committee, has some announcements to make before we adjourn.

Col. Echols:

Scotch-Irish Men and Women: I am glad to see such an audience here to-night, and we only trust their interest will continue through the meeting. To-morrow morning at 10:30 o'clock, after the usual opening exercises, we will be favored with an address from the Rev. Thomas Murphy, of Philadelphia, whose subject will be "The Scotch-Irish Among the Nations;" and after that speaker a paper that has been sent forward by one of our members, who cannot be with us, will be read to you, entitled "The Pioneers of California;" and I can assure you from what I have heard regarding that paper that it will be most interesting and entertaining, setting forth the trials and struggles of the pioneers of California, amongst whom were a goodly number of our race, and the important position that California has taken amidst her sister States. We thank you for the large audience of the evening and for their attention.

Mr. Bruce then repeated the announcements concerning the reception at the Galt House, which occurred immediately after adjournment.

Mr. Bonner:

The Congress now stands adjourned, to meet to-morrow morning at 10:30 at the Masonic Temple.

MORNING SESSION.

SECOND DAY, Friday, May 15, 1891.

Mr. Bonner:

The Congress will now come to order. We will be led in prayer by the Rev. Dr. Witherspoon, of Louisville.

Dr. Witherspoon :

Almighty God, our heavenly Father, we humbly invoke Thy blessing upon this Congress as it gathers together in its second day's session. We give Thee thanks for the good rest of the night, for its refreshing sleep, and for this beautiful morning. We beseech Thee, most merciful Father, give us the grace of Thy Holy Spirit to guide us in all our deliberations, in all our thoughts, in all our words. Deliver us, we beseech Thee, from all evil; inspire us with a love for those great principles of Church and State which were formed by the men whose memories are brought before us now. We worship reverently before Thee, and invoke Thy blessing upon us; upon the distinguished speakers who are to guide our thoughts to-day, that their thoughts may be guided by Thee; upon all the officers of this association, and the associations that are connected with it; and so bless and prosper the objects for which this association has been formed, that it may be a power for great spiritual good throughout all our land and throughout all the world, and the glory shall be to Thy great name through Jesus Christ our Lord. Amen.

Mr. Bonner :

We are now to have the pleasure of listening to an address on "The Influence of the Scotch-Irish Among the Nations," by Rev. Thomas Murphy, of Philadelphia, who has made a special study of the Scotch-Irish.

(For Dr. Murphy's address, see Part II., page 123.)

Mr. Bonner :

By special request, the band will play a Scotch-Irish march which was composed specially for this occasion.

Band plays.

Mr. Bonner :

Mr. Montgomery, our Vice-president for California, has brought with him a paper—"Scotch-Irish Pioneers of California"—and has requested the Rev. Dr. MacIntosh to read the paper for him, and I think you will be satisfied in a few minutes that he has made no mistake in the selection of a reader.

Dr. MacIntosh :

Mr. President, Ladies, and Gentlemen : This is a paper prepared by a gentleman in San Francisco, Mr. Masterson, who desired himself to be present with the Congress and to present his own paper; but being

in active railroading, was prevented from attending. He sent it forward, and by the action of the Executive Committee it has been placed in my hands to present to the Congress. Yesterday we arranged that we would close our meeting sharply this morning in order that we might have our business meeting immediately on the adjournment of the Congress. I shall, therefore, be compelled to read this paper in the way of a selection, but will try to present it, as far as possible, in its own continuity. I think it is right, sir, to make this statement in justice to the gentleman who has prepared the paper.

(For Mr. Masterson's address, See Part II., page 139.)

Dr. MacIntosh:

I would remind the audience, and through them the general public, that the evening meeting is held at the Polytechnic Hall, the place where the meeting was held last night. We meet at 8 o'clock this evening. The addresses will be delivered by Judge O. P. Temple, of Knoxville, Tenn. His subject will be, "The Scotch-Irish of East Tennessee;" and then one by a gentleman, who has already distinguished himself on the platform of our Scotch-Irish Society, both at its first meeting in Columbia and its meeting last year in Pittsburg. I refer to my esteemed friend and brother, Dr. D. C. Kelley, of Tennessee, who will speak on Andrew Jackson. And then this evening we are to have presented to us a solid phalanx of Scotch-Irish men and women. The beauty and strength of Georgia will come before us this evening in three of their own selected representatives. Our Executive Committee thought it was but right that, instead of exercising our right of selection, saying to them, "Gentlemen, we would like to hear from this and that and the other member of your delegation," we should say to them: "Will you be kind enough to select your own representative speakers, and we shall be glad to hear them;" and they have made the selection of three, who come before us on behalf of the Mayor and City Council of Atlanta, Ga. Col. A. J. McBride, who has the invitation to present, will speak, and will make it clear and forcible. Then, on the part of the Ministers' Union and the Young Men's Christian Society, Col. G. W. Adair will speak; and as the representative of the Confederate Veterans, the Hon. W. L. Calhoun will address us as part of the evening's proceedings.

Mr. Bonner:

Mr. Bruce, the Secretary of the Local Committee, has a few remarks to make.

Mr. Bruce:

Ladies and Gentleman: The question has been asked very frequently of our State Society, as to whether or not ladies were admitted as members. I believe that last year at Pittsburg the National Society, or the Scotch-Irish Society of America, determined to admit ladies to its membership. We have had nothing upon that subject in our Constitution or By-laws of the State Society until to-day, but it gives me great pleasure to announce that at a meeting held this morning it was determined that ladies should be admitted as members. Any lady of Scotch-Irish blood, and over 18 years of age, is eligible as a member of the Scotch-Irish Society of Kentucky, provided, of course, that she be now a resident of Kentucky.

Mr. Bonner:

The Congress is now adjourned until this evening at 8 o'clock at Polytechnic Hall. A business meeting of the enrolled members of the Society, however, will meet in this hall immediately after the general audience has dispersed.

BUSINESS MEETING.

Mr. Bonner:

Gentlemen, we will now come to order; the first business before us is the report of the Committee on Nominations.

Col. Echols:

Mr. President and Gentleman of the Congress: The committee appointed by the President to nominate suitable persons for office for the ensuing year met and have performed their duty. It is rather a delicate one, and one we have given considerable consideration, in order that no injustice might be done individually, and yet that the best good of the Society might be advanced, and it is now my pleasure that I give you and put in nomination the following persons for the following offices for the ensuing year: President, Robert Bonner, of New York City; Vice-president General, Rev. J. S. MacIntosh, D.D., of Philadelphia, Pa.; First Vice-president at Large, Col. T. T. Wright, of Nashville, Tenn.; Second Vice-president at Large, Rev. J. H. Bryson, D.D., of Alabama; Secretary, A. C. Floyd, of Columbia, Tenn.; Treasurer, Lucius Frierson, of Columbia, Tenn.; Vice-presidents of States and Territories: New Hampshire, Hon. James W. Patterson, Concord; Massachusetts, Prof. A. L. Perry, Williamstown; Connecticut, Hon. D. S. Calhoun, Hartford; New York, Rev. John Hall, D.D.,

New York City; Eastern Pennsylvania, Col. A. K. McClure, Philadelphia, Pa.; Western Pennsylvania, J. King McLanahan, Hollidaysburg, Pa.; New Jersey, Mr. Thomas N. McCarter, Newark; Ohio, Mr. W. H. Hunter, Steubenville; Indiana, Mr. William Scott, Indianapolis; Illinois, Judge John M. Scott, Bloomington; California, Mr. Alexander Montgomery, San Francisco; Iowa, Hon. P. M. Cassady, Des Moines; Virginia, Hon. William Wirt Henry, Richmond; North Carolina, Hon. S. B. Alexander, Charlotte; Georgia, Col. G. W. Adair, Atlanta; Mississippi, Rt. Rev. Hugh Miller Thompson, Jackson; Louisiana, Hon. William Preston Johnston, New Orleans; Tennessee, Mr. A. G. Adams, Nashville; Kentucky, Dr. Hervey McDowell, Cynthiana; Ontario, Canada, Hon. A. T. Wood, Hamilton; for Canada at Large, Rev. Stuart Acheson, Toronto; West Virginia, James Archer, of Prosper County (P. O. Steubenville, Ohio).

I beg of you gentlemen to take these nominations into consideration, and if you can suggest changes for the good of the Society, of course the Nominating Committee will not deem it at all encroaching upon their rights; but from all the light before us we thought it best to nominate these, and I now move that we go into the election of the office of President for the ensuing year.

Dr. MacIntosh:

I do now move that Mr. Bonner vacate in favor of Dr. Hall, of New York, that the motion may be put before the Society.

Seconded and carried.

Dr. Hall:

It is a great honor for me, even for a minute, to occupy this honorable and conspicuous place. I have to put the motion to you. Those of you in favor of Mr. Bonner for President for the ensuing year signify it by saying "Aye."

Carried unanimously.

Mr. Bonner:

I thank you, gentlemen, for this renewed expression of your confidence, and I will endeavor to perform the duties of the office to the best of my ability.

Col. Echols:

The next office is Vice-president General, and I move you, sir, that we proceed to vote upon the name of the Rev. Dr. MacIntosh, of Philadelphia, Pa., as Vice-president General.

Rev. Dr. Parke:

I move that the names as presented by the Nominating Committee be adopted.

Col. Echols:

I only made it one at a time, so that if any member of the Society differed from the Nominating Committee he could speak.

Mr. Parke's motion carried unanimously.

Dr. MacIntosh:

The next business is the presentation of the report on the part of the Auditing Committee. I beg leave to submit the following report: "We have gone over the accounts of the Treasurer and compared them with the payments received and with vouchers for disbursements, and find them carefully kept, and correct. The balance on hand is \$31.55.

"GEORGE MACLOSKIE,
"J. ROSS TODD."

Dr. MacIntosh:

I move that this report be accepted and adopted.

Mr. Bonner:

All in favor of the motion signify by saying "Aye;" contrary, "No."

Carried unanimously.

Dr. MacIntosh:

The next matter to bring before the business meeting is the report of the meeting of the Executive Committee had in conference with a number of gentlemen who were anxious to aid us to enlarge and strengthen the Society; and I think we are prepared to take what, in my own personal judgment, is a great step forward. We prepared, as the outcome of our meeting and conference, a notice of motion. I might say that the great desire and effort was: "How can we best promote the interests of this Society?" I may, without any breach of confidence, say that for this form of motion we are indebted very much to our good friend Col. Livingston.

Whereas, our Constitution, Article 9, provides for the alteration or amendment or repeal of the Constitution or By-laws; therefore, notice is hereby given that at the next annual Congress amendments and alterations to the present Constitution will be presented for the purpose of constituting this Society upon a representative basis, with jurisdiction over local organizations and for other purposes.

I now submit as our report that notice of motion lie over until the next Congress, and then to be taken up and discussed.

Seconded and carried.

Dr. MacIntosh :

There is one point that I think it is right to state to the members of the business meeting, that no provision has been made for the deficiency that is now existing, and I think something ought to be done before the Congress separates to have this thing cleared out of the way, that when we come next year we may have no deficiency to deal with when we take up this notice of motion. Nominally, there is a balance on hand; but actually, and as a business proposition, there is a deficiency, and I do not want to deal with nominal balances, as has been the trouble with some of the banking institutions in Philadelphia, but I want to deal with responsible assets. The deficiency is about \$600.

Dr. Hall :

The gentlemen will excuse me for giving expression to the following. We might take a little pains to put in the hands of our friends these reports. The expense of the books would not cost much, and I am quite sure that there are many gentlemen over the country, friends and acquaintances, into whose hands, if we were to put these reports, the result would be an increase of our membership, and the increase of sympathy for us in the work we have in hand. Now I am conscious I could have done a great deal more in the matter than I have done, and as a start I shall undertake to get one hundred of those dollars before our next meeting.

Mr. Parke :

I inquired yesterday what provision was in our Constitution for the raising of money, and that question was not answered, except by the reading of some matter; a suggestion something like Dr. Hall's, as now made, was made by Dr. MacIntosh, that these expenses might be met by increasing our membership, and in the sale of books. Now it strikes me there ought to be some way to get at this thing. You have got to have money, and money raised in some systematic way. Scotch-Irish Churches do not depend on picnics and fairs for their support; if they do, why they are very soon in trouble, and I had supposed that we would have some suggestion in connection with this report in regard to this matter.

Mr. Bonner :

The trouble is simply to bridge over the deficiency which now exists.

Capt. Briggs:

Is not the money necessary to bridge us over about \$1,500?

Dr. MacIntosh:

The question put to me was the present debt; now I will answer that definitely. I was asked the question distinctly: "What is to be done with the existing debt?" Now I said the existing debt was \$600, but if I am asked what will be the probable deficiency for next year, if we have nothing more than we have had this year, do you want that answer?

The Congress:

Yes.

Dr. MacIntosh:

The debt as it exists is about \$600, but if we do not get in more money next year than this year, and make the same outlay (and that does not meet the necessities of the case), our deficiency next year will be about \$1,600, but I never like to mix things up.

Mr. Bonner:

Dr. Hall has stated that he would be responsible for \$100; there are three friends of mine that I wish to make life members. That will be \$300 more, making \$400. Now, if we have some other gentlemen here that would like to become life members, or that would be responsible for new members, that would bridge it over until next year.

Capt. Briggs:

What I want to know is how to get rid of that deficiency of \$600? Your proposition and Dr. Hall's reduces it to \$200. Our Kentucky Society have added over 50 members, and we will see that each one of those members gets a book, even if our Treasurer of the Local Society has to pay you for it. What else do they pay you from our State Society, any thing except for the publication?

Mr. Floyd:

No, sir.

Capt. Briggs:

I will say furthermore that our State Society will take 100 volumes. That will leave only \$100.

Mr. McIlhenny, of Philadelphia:

I will take 50 books.

Rev. Mr. Acheson :

There is one point in regard to the first volumes. I have brought one membership from Canada, Dr. Wookman, and if there are still some volumes left he would like to have them as well as the present book.

Mr. Floyd :

Anticipating that many of the members would like something of the kind Mr. Acheson has suggested, I have ordered sent me here, and they are now at my quarters at the Louisville Hotel, 100 copies of the first volume, and 150 copies of the second volume, and I will supply either of those volumes and take orders for the succeeding volume, which will contain the proceedings of this Congress. My assistant has already disposed of some, and if you do not find me when you want them, you can order them from him and have them delivered here, or give him your orders and have them delivered to you after you return home, whichever you like.

There being no further business before it, the Society then adjourned. Immediately afterward the National Council met.

MEETING OF THE COUNCIL.

President Bonner presiding.

Rev. Dr. McIntosh :

There has been placed in my hands the following list to act as the Executive Committee of the Society during the year that now opens: Col. John W. Echols, Pittsburg, Pa.; Rev. Dr. John W. Dinsmore, Bloomington, Ill.; Prof. George Macloskie, Princeton, N. J.; Mr. W. H. Hunter, Atlanta, Ga.; Mr. Helm Bruce, Louisville, Ky.; Dr. Robert Pillow, Columbia, Tenn.; Col. William Johnston, Charlotte, N. C.; together with the officers, who are *ex officio* members. Now I want to say that Mr. Montgomery, with the interest in the Society that always marks him, thinks he ought not to hold two offices; and being Vice-president for California, it is his desire to have on the Executive Committee some one in his place, and, therefore, Mr. W. H. Hunter, of Atlanta, Ga., is proposed to fill the vacancy that is created; and Mr. T. T. Wright, being advanced to the position of First Vice-president at large, desires to have his name withdrawn from the Executive Committee, and, in the vacancy thus made, it is proposed to place our Local Secretary, Mr. Helm Bruce, of Louisville; then the committee would stand as I have read it, together with the officers of

the Society, to be the Executive Committee for the ensuing year, and I move accordingly.

Seconded and carried unanimously.

Motion to adjourn carried.

EVENING SESSION.

POLYTECHNIC HALL.

Mr. Bonner:

The Congress will now come to order; we will be led in prayer by the Rev. Dr. Broaddus, of Louisville.

Dr. Broaddus:

O gracious God, help us that we may give Thee our hearts, and have confidence that Thou wilt intelligently direct our paths. We thank Thee that we live in the light of history, that we are not left to struggle out or spend our life without any guidance from the experience of the past. We thank Thee for all the good and true men and women, whom we have ourselves known in other days, who have lived their life in our sight, who have gone before us to the better world, pointing us the way. We thank Thee for all we inherit of the fruits of the life of those who lived long ago, and for the record of their character and conduct. O help us, we beseech Thee, to imitate them as they imitated Christ, to follow their example; that we may live our appointed time in this world and do the work which Thy providence assigns us, so the world may be a little better that we have lived in it. Help us to bear the burdens of life, and to enjoy, thankfully, its many pleasures. God bless all of us who have gathered here together, and all the homes that we represent, and all the memories that we cherish. Bless those who rule over us in the city and State, and the nation. Bless all our people in all parts of the world, and especially prosper, we humbly beseech thee, all the efforts that are made for Thee. Promote national education, and above all things support the poor of the world, and grant that our country may become a source of light and blessing for all the nations of the world. We ask all, humbly, through Jesus Christ the Redeemer. Amen.

Mr. Bonner:

We are now to have the pleasure of listening to a distinguished lawyer and jurist, Judge Temple, of Knoxville, Tenn. His subject is "The Scotch-Irish of East Tennessee."

(For Judge Temple's address, see Part II., page 160.)

Mr. Bonner:

I now have the pleasure of introducing Rev. Dr. Kelley, a distinguished clergyman of Nashville, Tenn., who will have something to say to us about Andrew Jackson, the hero and statesman, whose memory will always be dear to us as long as this republic shall endure.

(For Dr. Kelley's address, see Part II., page 182.)

Mr. Bonner:

I now have the pleasure of introducing Col. McBride, who represents the Scotch-Irish Society of Atlanta, one of the most flourishing branch organizations that we have.

Col. McBride:

Ladies and Gentlemen, Mr. President: I feel that I am somewhat at a disadvantage, as I don't appear before you as a speech-maker: I simply came as a representative from our Society in Atlanta to present a request from the City Council of Atlanta, or rather an invitation from the City Council of Atlanta, Ga., and also from the Chamber of Commerce, for this body to hold its next annual convention in the city of Atlanta. The governing committee of the National Congress has seen fit to select this time for me to present this invitation, and I shall take pleasure in reading the resolution that was passed by our City Council, after which some of our Atlanta delegates who are accustomed to public speaking will give some good reasons why the Congress should meet in our city next year:

Whereas the Scotch-Irish Congress of America will shortly assemble in the city of Louisville, and the Scotch-Irish Society of Atlanta, representing the Scotch-Irish people of Georgia, will send a delegation to Louisville; and whereas a large part of the population of Georgia is Scotch-Irish, and the race is associated with the life of the State from the landing of Oglethorpe until now, and has taken part in the best achievements of our people, in war and in peace: therefore, be it

Resolved, By the Mayor and General Council of Atlanta, that the Scotch-Irish Congress of America is cordially invited to hold its next meeting in this city, and the gentlemen representing the local branch of the Society are earnestly requested to do all in their power to induce the national body to accept the invitation.

That is followed by a similar request from our Chamber of Commerce, and I wish to state that I esteem it an honor to have been selected by those bodies to present these invitations to this honorable body. Mr. President, I would, if I could find words, emphasize these invitations; I have seen some reasons; some new reasons have been presented to my mind since attending this meeting, which convinced me that there is no better place in America for the Scotch-Irish Society

to hold its next annual Congress than in the Empire State of the South, grand old Georgia. We have had many elegant and learned speeches by the gentlemen who have attended this meeting, but I don't believe a single one of them had learned any thing about that long list of people that have represented Georgia in peace and war, and also represent the Scotch-Irish in that State. I am sorry we did not have some one here to tell you about our Montgomerys, that grand old family that from before the revolution down to the present time have been first when liberty and right were at stake; they were always in the front. Our Halls and our Bannisters, to get acquainted with them, I think, would give new life and new vigor to the Scotch-Irish Society of America.

Mr. President, there are many other reasons. I feel, if the audience will excuse me, that my remarks should be more directly to the Executive Committee. I feel out of place in making the statements, but the people of Louisville have shown us how to hang the latch-string on the outside, and Atlanta will try to profit by their example. There are other reasons why I believe it would be for the good of the order, for the good of this Society, that we should hold the next meeting in that old State of Georgia, where there is a large Scotch-Irish population, rather than to go to a long distance. The truth is, ladies and gentlemen, I am informed that this matter is about decided against us, but a gentleman from the North-west told me I should put up the best fight I could. We had our worthy President, Mr. Bonner, down there showing him around, and I think he will be sorry if he don't come there. I urge you with all the power I have to come down there and hold your next Congress.

Mr. Bonner:

Col. McBride has referred to the visit I made recently down in Georgia. One of the impressions left upon my mind during that visit was this: that the great body of the people of the South, as well as the great body of the people of the North, are nearly over their sectional prejudices. Among the speakers that I heard down there was Col. Adair, and I listened to one of the most spirited addresses from him that I ever heard in my life. He is here now with us, and he is going to enforce what Col. McBride has said. I have the pleasure of introducing Col. Adair, of Atlanta.

Col. Adair:

Mr. President: I hold in my hand invitations from two representative bodies in the city of Atlanta. Perhaps, as they are brief, I had bet-

ter read them for your understanding. "We, the undersigned, pastors of the evangelical Churches in the city of Atlanta, do most heartily unite with many others from our city in extending to you a most cordial invitation to hold your annual Congress in 1892 in Atlanta." May, 1891: "The above was adopted by a large number of the members of the Evangelical Ministers' Association to-day. Signed by the Rev. Dr. Hawthorne, of the Baptist Church." And below it says: "There are over fifty members of the above Association, and the resolution was adopted by a unanimous vote of those present."

The other is an invitation written by a lawyer, and of course that makes it hard to read. It goes something after this fashion: It says: "Dear Sir: Observing with pleasure the action of our City Council in extending, through the delegates from the city, an invitation to the American Congress of the Scotch-Irish Society to hold its next meeting in the city of Atlanta, as President of the Young Men's Christian Association, which is among the representative and successful institutions of our city, I beg to unite with others in extending to your Society a cordial invitation to hold its next meeting in this city, where the splendid manhood and character for the good citizenship, and"—you know what it is. It is signed by the President of the concern.

Now, Mr. President, this association of the ministers is a big thing. They are not all Presbyterians down there; they have Methodists, and Baptists, and I don't know what others. They have a meeting every week, and they get together—all the ministers meet, I believe, Monday morning—and they advise together and look around to see where they can do the most good, and the institution is doing away pretty much with all sectarianism. They swap churches occasionally, and they manage in that way to keep things lively, and the congregations hardly ever know who they are going to hear until they get there. That Association is forty or fifty strong, and they give you a cordial invitation to hold your next Congress in Atlanta.

One morning there appeared in the columns of the *Constitution* about a quarter of a column of matter by a young Scotch-Irishman who is known all over this land, the late Henry W. Grady; he asked the citizens of Atlanta to raise a fund to build a fine building for the Young Men's Christian Association. In twenty days one hundred thousand dollars was raised in sums of from five thousand dollars to five cents. Every man, woman, and child in Atlanta, and some of the negroes, took stock in it. It is a grand institution, and they have asked you formally to hold your next Congress there. I would be personally very glad to have you do so. I feel that Georgia is hardly known in this institu-

tion. I listened with a great deal of pleasure the other day to the distinguished gentleman from Illinois. I never heard a much abler address than he made, but I was amazed that he knew so much about Illinois and the balance of the world, and never mentioned Georgia. I wondered where he got his facts, his rhetoric, and his statistics ; I wondered if he had ever heard of George M. Troop, Governor of our State; I wondered if he had ever heard of Charles W. McDonald; I wondered if he had ever heard of the Doughertys; I wondered if he had ever heard of the Halls. He never once mentioned Georgia.

We want to see everybody come that can ; we want to see President Bonner and Dr. Hall, and I want to see you all come ; I was never more interested in any thing in my life. I have learned more listening to the addresses, and it is going to make us all feel good, and I want you to repeat them in Atlanta next year. I have simply to request that the Executive Committee arrange to have us meet in Atlanta next year, and then that all the members that are here this time will come down there and bring their ladies.

Mr. Bonner:

Col. Adair has complained, and I think justly, about Georgia ; and in order to atone for that, in a measure, the band will now play "Marching through Georgia." After that we will hear Georgia's claims enforced by Hon. W. L. Calhoun, a relative of one of the greatest statesmen this country has ever produced, John C. Calhoun.

Band plays.

Mr. Calhoun:

Mr. President, Ladies, and Gentlemen: I feel somewhat like my friend Col. Adair, that Georgia had been somewhat neglected, but I feel sure that, if not next year, in the near future we will have the pleasure and honor of having the Scotch-Irish Congress assemble in our city, and then full justice will be done to our State. Before I proceed I will read a letter which has been handed me, and I wish to state that the distinguished gentleman who wrote this letter is himself a descendant of the Scotch-Irish :

It gives me great pleasure to add my indorsement of the invitation extended by the city of Atlanta to the members of the Scotch-Irish Society of America to hold their next annual meeting in this city. I will be pleased to add in any way possible to the entertainment and pleasure of the members if they will accept the invitation tendered them.

W. J. NORTHEN, *Governor.*

Now Mr. President, I came here simply as a humble citizen, as a spectator to listen. I had no idea that I should utter one word upon this occasion; indeed, I had only known from tradition, and some knowledge of history, that I was a descendant of the Scotch-Irish race, and I am happy that the opportunity was afforded me to attend the meeting of this Congress because I have learned what I never knew before, and I feel prouder of myself and that race than I have ever felt before. Now the pleasing duty assigned to me to-night is limited to the invitation which I have the pleasure of extending to you from the Confederate Veterans Association. I have the honor of being President of that association, which now numbers nearly seven hundred members, and is an association of influence and power in our community. We have organized that association, not for the purpose of disobedience to the government, but we have organized it and maintained it for the purpose of reviving Confederate memories, for the relief of our disabled members, and the preservation of their graves; those are our purposes, to which no people on this continent can object.

Now I come directly to second, in behalf of this association, the invitation which is extended by the Governor of our State, the General Council of the city, and the Ministers' and Young Men's Christian Associations, and I know that an invitation would also have been extended from the Post of the Grand Army of the Republic if they had had time to call a meeting for that purpose—I am informed that it was done—so you have this invitation that comes from these organized bodies, and I go further than that: they represent the people of our State, and if you gentlemen see proper to go there you will never regret it because, while it seems egotistical to say so, Atlanta never does things half-way, and if you come, we will give you a cordial, a hearty, and a whole souled welcome to our city.

Now, in conclusion, I have this to say: Kentucky has reason, and great reason, to feel proud, for she is the State of Henry Clay, the birth-place of Tom Marshal, the birth-place of George D. Prentice, and many other distinguished sons.

I thank you, and in behalf of our delegation I thank you and the citizens of Louisville for the kind and courteous attention that has been given us.

(See page 10, for all the letters of invitation sent by the representative bodies of Atlanta.)

Mr. Bonner:

Ladies and Gentlemen: I have a resolution that has been placed in

my hands by a gentleman whom you all delight to honor. He is honored on both sides of the Atlantic. He was not in this country at the time of our civil war. It was written by the Rev. Dr. John Hall, of New York. I will read the resolution:

Resolved, That this meeting heartily appreciates the cordial invitation from the Governor of the State of Georgia, the City Council, and the Chamber of Commerce of Atlanta, and the Minister's and Young Men's Christian Associations, and Confederate Veterans Association, so earnestly presented by the deputation to which we have listened with pleasure, and refer the matter for careful consideration to the Executive Committee.

All who are in favor of that resolution say "Aye," contrary "No."

Carried unanimously.

Dr. MacIntosh:

I should like to inform the audience that to-morrow morning the meeting will be held at 10:30 o'clock in the Masonic Temple. The address will be delivered by Rev. Dr. Acheson, who will take you into Canada.

Mr. Bonner:

This meeting now stands adjourned to meet at the Masonic Temple tomorrow morning at 10:30 o'clock.

MORNING SESSION.

SATURDAY, May 16, 1891.

Mr. Bonner:

The Congress will now come to order. We will be led in prayer by the Rev. Dr. Woodside, of Pittsburg.

Dr. Woodside:

Let us unite in prayer. Almighty God, we return Thee thanks to-day for Thy kindness to us all, for Thy marvelous liberality in supplying our wants, in all that Thou has done for us, and for all the promises Thou hast made to us respecting the future. We bow before Thee as our fathers' God, and as our own God, the Father, Son, and Holy Ghost, three persons in one God, and we worship in the name of Jesus Christ, Thy Son. We return Thee thanks, O God, that we are here to-day, and that we enjoy so many privileges in this place and in this land. We bless Thee for peace and prosperity, for the growth of our nation, and for the increase of our product, for Thou hast blessed the labors of the husbandman as well as the mechanic. We thank Thee for

Thy goodness to us, bringing good out of what appears to us to be bad, and making the people of the earth to praise Thee. O God, we thank Thee for the fidelity of those who have gone before us; we thank Thee for these pleasant meetings; we thank Thee for the privilege of meeting these brethren from different parts of the land and different countries, and we pray Thee that Thy presence may be near us in these meetings, and O grant that this Society may be a source of great power for the accomplishment of glorious results in the future. Let Thy blessing rest upon all its officers and members, and increase its membership, O God, and bring us more to Thee in our mind and in our heart than we have ever heretofore been, and grant that all sectional differences may be removed, and the time may soon come when the nation will be included in one high church, and the various branches of churches represented in this Society may be brought with one heart and one mind before God. Continue Thy loving-kindness to us all; blot out every sin, and accept our presence and services through Jesus Christ our Lord. Amen.

Mr. Bonner:

Before proceeding with the regular addresses, Dr. MacIntosh has something to say which I think will be of peculiar interest to the ladies.

Dr. MacIntosh:

Mr. President: During the last twenty minutes I have been exceedingly uneasy; the fact of the matter is, sir, proposals have been made to us by the ladies present, and, that Dr. Hall and myself may not be placed in an embarrassing position, I think it is better that we should understand one another at once. I have been asked whether there is any possibility of effecting an alliance. Why there is all the possibility in the world; we want to have the ladies with us in our work; if we can only associate them with us in this work, our success is not nearly, but is assured. The question has been put: "Can ladies become members of the National or General Society?" Answering this question, I will say that any lady with Scotch-Irish blood in her veins is eligible to membership, and Mr. Campbell, the Assistant Secretary, will be found to my right hand, right back there where the placard is. I recognize the right of the ladies to make this proposal.

Mr. Bonner:

We have been listening to admirable addresses from gentlemen of the

South, from the West, and from the North; we are now to have the pleasure of hearing an address from the Rev. Stuart Acheson, of Toronto, Canada, on the Scotch-Irish of Canada.

Rev. Stuart Acheson :

(For Mr. Acheson's address, see Part II., page 195.)

Mr. Bonner :

It is with very much pleasure that I introduce a very distinguished lawyer, who really needs no introduction to a Kentucky audience. I refer to Judge William Lindsay, of Frankfort, Ky., who will speak to us on the Scotch-Irish of Kentucky.

(For Judge Lindsay's address, see Part II., page 191.)

Mr. Bruce :

Ladies and Gentlemen : A lady who thought, I suppose, that she had the right to comment on the fact said to me just before coming here this morning that it seemed to her that I had had to say something every time there had been a meeting, but I can assure you it is not of my seeking. A meeting of the Scotch-Irish Society of Kentucky was held this morning in accordance with previous arrangements; and though I was not there, having been kept away by other duties, yet certain resolutions were passed which it has been deemed advisable to have read here in order that those who were not there in person can understand what was done. I will simply read them as they have been written and handed to me.

1. *Resolved*, That the Scotch-Irish Society of Kentucky appropriate of the funds received and to be received from dues for membership \$100 for the purchase of one hundred copies of the first and second volumes of the proceedings of the national Congresses held in Columbia, Tenn., and Pittsburg, Pa., said copies to be sold as fast as can be by the Secretary of the State Society.

2. That the Secretary procure the form of application for membership as used by the National Scotch-Irish Congress and mail to each new member elected recently, and also inclose them a circular stating that they should have the first and second volumes of the proceedings of the Congress, and can procure them of our State Secretary at \$1 each.

Mr. Bonner :

This meeting is now adjourned to meet at 8 o'clock this evening at Polytechnic Hall.

EVENING SESSION.

Mr. Bonner:

The convention will now come to order. We will be led in prayer by Rev. Dr. Richmond, of Louisville.

Dr. Richmond:

Lord, Thou has been our dwelling-place in all generations. We adore Thee as the God of creation, the God of Abraham and Isaac and Jacob, the God of Moses and the prophets, the God of the Bible and of the Church in all ages, the God and Father of our Lord and Saviour Jesus Christ, and our God forever and ever. Bless, we beseech Thee, Thy servants assembled here, and those whom they represent. Grant, O God, that we may receive in the spirit humility and meekness for the welfare of our own soul, for the advancement of Thy kingdom in the world, and the glory of Thy great name. Grant, O Lord, to guide us this night; may Thy blessing rest upon this assembly; prepare us for the duties of the coming Sabbath; may we be in the spirit on that day, and may the approaching service in connection with this Congress be the crowning glory of these meetings. And when Thou art done with us here on earth, receive us into Thy general assembly on high, through Jesus Christ. Amen.

Mr. Bonner:

A poem entitled "A Scotch-Irish Welcome," written by a Louisville lady, will now be read by Prof. Hawes, of the Baptist Theological Seminary.

Prof. Hawes:

The poem which I will read, entitled "The Scotch-Irish Race," has been written by Mrs. Sophie Fox Sea, and is dedicated to the Rev. T. D. Witherspoon, of this city, who is a lineal descendant of John Knox.

THE SCOTCH-IRISH RACE.

BY MRS. SOPHIE FOX SEA.

[Dedicated to Rev. T. D. Witherspoon, D.D., LL.D., a lineal descendant of John Knox.]

Fair, fair, those historic hills and valleys
 Where the shamrock and thistle grew,
 Where over the slopes and battle-crowned heights
 The breath of the heather blew,
 And a green isle shone clear as a jewel
 In a setting of crystal dew;
 But fairer the light of immortal deeds
 That shineth eternal through.

Illumined, in the fane of ages,
 God's thinkers and workers stand.
 He calleth them, as the chieftain calleth,
 Trusty ones in his command,
 To lead in the thickest of the combat,
 With foes on every hand.
 As such we cry: Hail, comrades, and welcome,
 Welcome to our dear Southland!

Yes, hail to the race whose childhood saw
 God's truth like a rush-light shine,
 Till Iona's grim walls on Scotia's shore
 Glowed with effulgence divine.
 Still that light shines like the star's fixed splendor
 Still the great heart of mankind
 Reaches to it through the mists of ages,
 Claims its heritage sublime.

True hearts of old Irish fire, was your flame
 Kindled at Tara's shrine,
 And nourished by Scottish strength of will,
 Rare union of soul and mind;
 Something akin to the power that holds
 In check the wave and the wind,
 Was that dauntless race no fear could tame,
 No earthly fetters bind.

Worthy they of all hearts' true homage,
 Worthy they that which is best
 And grandest and noblest in words that burn
 In thoughts to this sad earth blest.
 Statesmen, warriors, God's thinkers, God's workers,
 To-day they stand confessed
 As men, in manhood's broadest manliness,
 Women, by womanhood's test.

O land, our land, withhold not thy fullness
 Of honor: to death they wore,
 Like a garment well-fitting, thy purpose,
 For thy weal their blood did pour.
 Withhold not thy love: those spirits of fire
 Upward like eagles did soar,
 Those wills of iron kindled the flame
 Of liberty on this shore.*

* The fate of the Declaration of Independence was trembling in the balance. Witherspoon rose to his feet and said in solemn, earnest tones: " . . . To hesitate is to consent to our own slavery. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning by every pen in this house. He that will not respond to its accents, and strain every nerve to carry into effect its provisions, is unworthy of the name of freeman." This eloquent burst of patriotic fervor, there is every reason to believe, bore with telling effect upon the fate of the Declaration, which was passed two days after, settling at once the momentous question of the nation's independence.—*Dr. William P. Reed, Centennial Address, 1888.*

Still the fire burneth, we thank Thee, O God,
Truth, virtue their guiding star,
Tenderest when humanity calls them,
Sublimest in needs of war.
Hail, hail, Green Isle in thy crystal setting,
Hail, stern rock-bound coast afar,
Our birthright of historic memories
That glorious, eternal are.

Mr. Bonner:

No man has worked harder, or devoted more time, or brought more intelligence to the building up of the Scotch-Irish Society of America than the Rev. Dr. John MacIntosh, of Philadelphia. We are now to have the pleasure of listening to him. His subject is "Our Pledge to Posterity, or the Scotch-Irish of To-day and To-morrow."

(For Dr. MacIntosh's address see Part II., page 2 3.)

Mr. Bonner:

We are now to have a few words from Mr. McKeehan, the energetic Secretary of the Scotch-Irish Society of Pennsylvania.

Mr. McKeehan:

Mr. President, Ladies, and Gentlemen: I came from Philadelphia to this Scotch-Irish Congress, and brought with me my much better half and several friends to look at this live State of Kentucky and this beautiful city of Louisville and attend this meeting. I came not to make any speech. In that line Philadelphia is well represented. We have had here in making addresses the silver-tongued orator of the Presbyterian Church of Philadelphia, Dr. MacIntosh, and he has left but very little for me to say. I am a little afraid that some congregation will try to induce him to remain here. All I have to say is, any congregation that attempts it will have a lively time. I feel like congratulating myself and the Congress and everybody else on the good time we have had. I think we ought to feel grateful to our President, Mr. Bonner. He holds the reins over this Congress as he does over Maud S., as she does a mile in 2:10. I feel like congratulating myself and the local committee for the delightful way they have managed affairs, and then we ought to thank the citizens of this beautiful city and this entire State of Kentucky. Didn't they send their distinguished Governor to throw wide open to us the gates of their city, and, with their proverbial hospitality, tell us we were welcome, and that they hoped we would have a good time. I was taken out riding by a gentleman, and saw

\$10,000 and \$20,000 horses that we in Philadelphia don't see, and nobody in New York but Mr. Bonner. This Congress is about to come to an end. We have met kind acquaintances; we from the North have met those in the South, and those in the West have met those in the South and East, and I agree with my friend Dr. MacIntosh that one of the great and important purposes which must be subserved by this Scotch-Irish Society here and elsewhere, will be that, on my North and on my South, and on my East and on my West, nevertheless there shall be no sectional feeling or sentiment, which should be the prevailing sentiment in every true American heart which knows no South nor North, no East nor West.

Mr. Bonner:

Letters of congratulation and resolutions will now be read by Col. John W. Echols, of Pittsburgh.

Col. Echols:

It gives me great pleasure, my friends, to read to you the following communications which have been received both by wire and mail at this meeting of our Congress from those who are unable to attend and unable to be present.

(For these letters and telegrams, see pages 13-22.)

And now, as Chairman of the committee to draft resolutions regarding our Congress here, I beg leave to report the following:

Resolved, That the thanks of this Scotch-Irish Congress be respectfully and cordially tendered:

1. To Gov. Buckner, for his presence and valuable and eloquent address of welcome.

2. To the Board of Trade, the Commercial Club, the Scotch-Irish Society of Kentucky, Helm Bruce, Esq., the Local Secretary; to James Ross Todd, Esq., Chairman of the Reception Committee; and the other citizens of Louisville who have sumptuously provided for our accommodation and entertainment.

3. To the members of the press, for their full and accurate reports of our proceedings.

Whilst thus gratefully acknowledging our debt to our fellow-men, we would look up to God, Who is the Giver of every good and perfect gift, and acknowledge Him as our fathers' God and our God, and we earnestly pray that He may make this Society His own instrument for the spread of truth, for the defense of liberty, for the development of the widest brotherhood, and for the extension of that Kingdom which is righteousness and peace and joy in the Holy Ghost.

I now, Mr. Chairman, present this resolution and move its adoption.

Motion seconded and question put and carried unanimously.

Mr. Bonner:

To-morrow evening at 8 o'clock, at the Auditorium, we will have an old-fashion Scotch-Irish service, at which Dr. Hall will preach the sermon. Dr. Hall will now lead us in prayer and pronounce the benediction.

Dr. Hall:

Almighty God, our Father in heaven, we worship Thee and glorify Thee, with thanks and praise to Thee through Jesus Christ, Thy Son. Every good and perfect gift comes from Thee. How many of those gifts we have received is of Thy sovereign goodness, and unto Thee we render thanks and praise. Again and again we have presented our united supplications, invoking Thy presence and Thy favor. And now, as these proceedings come to a close, we commit ourselves, we commit our work, we commit the unknown future to Thy fatherly guidance and care. Favor, we pray Thee, this Society; let it perpetually continue, let it be increased, make our efforts a blessing in the land, let us receive good from year to year, and let us be led to do good. Let Thy favor rest upon us who are gathered together here. Let Thy blessing rest upon this city; continue its prosperity; direct all who have to do with its interests. Bless its churches. Let the people in this city, knowing, and feeling, and trusting Thee in Christ, be prepared for citizenship in the glorious Jerusalem above. Forgive our sins, and fill our hearts with Thy blessed peace for Jesus's sake, and may the grace of the Lord Jesus, the light of God, and the communion of the Holy Ghost be with us evermore. Amen.

CONSTITUTION AND BY-LAWS AS AMENDED AND ADOPTED AT PITTSBURG.

CONSTITUTION.

Article I.

The name of this Association shall be the Scotch-Irish Society of America.

Article II.

The purposes of this Society are the preservation of Scotch-Irish history and associations, the increase and diffusion of knowledge regarding the Scotch-Irish people, the keeping alive of the characteristic qualities and sentiments of the race, the promotion of intelligent patriotism, and the development of social intercourse and fraternal feeling.

Article III.

Any person above the age of twenty-one years, who is of Scotch-Irish descent, shall be eligible to membership in this Society.

Article IV.

The officers of the Society shall be a President, Vice-President General, two Vice-Presidents at large, a Secretary and a Treasurer, with Vice-Presidents for each State, Territory, and Province, and the District of Columbia.

Article V.

The President, Vice-President General, Vice-Presidents at large, Secretary and Treasurer, shall be elected by ballot at the annual sessions of the Congress. The Vice-Presidents for the States, Territories and Provinces, and the aforesaid District, shall be chosen in such manner as each Congress shall direct.

Article VI.

There shall be a National Council of the Society, composed of the officers named in Article IV.

Article VII.

During the Congress at which their terms of office begin, the National Council shall choose an Executive Committee, to consist of the President, Vice-President General, Secretary and Treasurer, and seven other members of the Society.

Article VIII.

The annual Congress of the Society shall be held at such time and place as may be determined by the Executive Committee.

Article IX.

This Constitution may be altered, amended or repealed only by a majority vote of the members of the Association present and voting at the annual Congress, or at a special meeting called for that purpose after twenty days' notice in writing to the members.

Article X.

The Executive Committee shall have authority to establish by-laws, rules and regulations for the government of the Society, subject to the revision of the annual Congress.

BY-LAWS.

Section I.

1. Any person eligible to membership may send his application to the Secretary with suitable reference and annual dues, and, upon a favorable report of the Membership Committee, shall become a member of the Society.

2. The annual dues up to January 1, 1891, shall be \$2.00, but thereafter shall be \$3.00, for which each member shall be entitled to the annual volume and other publications of the Society.

3. The payment at one time of \$100.00 shall constitute a life member, who shall be exempted from all annual dues.

4. The financial year of the Society shall end the 31st day of March of every year. Any member whose subscription shall remain unpaid at that date, no satisfactory explanation being given, may be dropped from the roll after thirty days' notice. Such members shall be restored upon fresh application and the payment of all sums due the Society.

5. The Executive Committee may, by a two-thirds vote of their number, suspend for just cause, or remove altogether any person from the roll of the Society.

Section II.

1. A majority of the members who shall have reported their arrival to the proper officer at the place of meeting, shall constitute a quorum for the transaction of the business of the Congress.

Section III.

1. The President, or, in his absence, one of the national Vice-Presidents, in the order named, shall preside at all meetings; but should all these officers be absent, or from any reason be unable to act, a Chairman shall be chosen for the special occasion.

2. The Vice-President General shall be especially charged with the duty of extending the membership and influence of the Society, and organizing branch Societies under the direction of the Executive Committee.

3. The Vice-Presidents at large shall assist the Vice-President General in the discharge of his duties, and co-operate with the Secretary and Treasurer to the utmost of their ability in the fulfillment of their respective duties.

4. The Vice-Presidents for States, Territories and Provinces shall act as the official heads and representatives of the Society in their respective territories, and shall use their official influence in furthering its interests therein.

5. The Secretary shall keep an accurate roll of the members of the Society; preserve a record of all its proceedings; conduct its general correspondence; collect its funds; keep its seal and valuable papers; present at each Congress a necrological report, and see that its orders are properly carried out. His salary shall be fixed each year by the Executive Committee.

6. The Treasurer shall have custody of the funds of the Society; they shall be deposited in some bank to the credit of the Society, and shall be drawn thence only on the Treasurer's check for purposes of the Society. Out of these funds he shall pay such sums as may be ordered by the Congress or the Executive Committee. He shall keep a true account of receipts and expenditures, and render report of the same at each annual meeting of the Congress, when his accounts shall be audited by a committee appointed for that purpose.

Section IV.

The Executive Committee shall carefully carry out all the directions issued by the Congress; they shall have full powers in the affairs of the Society, not disposed of at the annual meeting; they shall appoint whatever committees deemed necessary; they shall, in conjunction with the Vice-Presidents for the States and Territories, and also with the Secretaries of branch organizations, industriously seek out and carefully preserve all historical materials interesting and valuable

to our Society, and, so far as ability and means will allow, spread information concerning the past achievements and present aims and condition of the Scotch-Irish race.

Section V.

1. Branch organizations whose objects are in harmony with those of this Society, may become and remain affiliated with the same by the annual payment of a sum equal to one dollar for each member of such branch Society.

2. Installments of this sum may be paid at any time to the Secretary of this Society by the proper officers of branch organizations, and a copy of the annual proceedings shall be immediately forwarded through him for every dollar so paid.

3. The balance of such sum shall be paid as provided for in case of the installments, not later than the first day in April of each year, the balance to be reckoned on the number of members belonging to the branch Society on the first day of the preceding March.

4. Every such branch organization shall, in the annual Congress of this Society, be entitled to one delegate for every five of its members.

OFFICERS OF THE SCOTCH-IRISH SOCIETY OF AMERICA.

President.

ROBERT BONNER, New York City.

Vice-President General.

REV. JOHN S. MACINTOSH, D.D., Philadelphia, Pa.

First Vice-president at Large.

T. T. WRIGHT, Nashville, Tenn.

Second Vice-president at Large.

REV. J. H. BRYSON, D.D., Huntsville, Ala.

Secretary.

A. C. FLOYD, Columbia, Tenn.

Treasurer.

LUCIUS FRIERSON, Columbia, Tenn.

Vice-presidents for States and Territories.

New Hampshire.—HON. JAMES W. PATTERSON, Concord.

Massachusetts.—PROF. A. L. PERRY, Williamstown.

Connecticut.—HON. D. S. CALHOUN, Hartford.

New York.—REV. JOHN HALL, D.D., New York City.

Eastern Pennsylvania.—COL. A. K. MCCLURE, Philadelphia.

Western Pennsylvania.—J. KING McLANAHAN, Esq., Hollidaysburg.

New Jersey.—MR. THOMAS N. McCARTER, Newark.

Ohio.—HON. W. H. HUNTER, Steubenville.

Indiana.—MR. WILLIAM SCOTT, Indianapolis.

Illinois.—JUDGE JOHN M. SCOTT, Bloomington.

California.—MR. ALEXANDER MONTGOMERY, San Francisco.

Iowa.—HON. P. M. CASSADAY, Des Moines.

Virginia.—HON. WILLIAM WIRT HENRY, Richmond.

North Carolina.—HON. S. B. ALEXANDER, Charlotte.

Georgia.—COL. G. W. ADAIR, Atlanta.

Mississippi.—RT. REV. HUGH MILLER THOMPSON, Jackson.

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PART II.

The following addresses are published as they were delivered, and we do not assume any responsibility for the views of the speakers.

ROBERT BONNER,
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LOUISVILLE'S GREETING TO ERIN'S SONS.

They are coming—the clans are all coming;
The pibroch is sounding, they're coming in force;
From the East and the West, from the North and the South,
They're coming, they're coming from every source.
From the Foyle and the Shannon, from the
Boyne and the Tweed, the clans will be here.
Sons of brave sires, the pride of our race,
We shall take to our hearts without rival or peer.

From Scotia and Erin our brothers are coming,
From Down and from Derry, as brave as of old;
From the field and the forum, the pulpit and bench,
Our kinsmen are coming as sterling as gold.
Throw open your gates, "Falls City," to-day,
That heroes may enter and partake of thy cheer;
Let Kentucky give welcome with unstinted hand
To those leaders of men who are now gathered here.

On the wings of the past let memory come
To bring back again the thoughts that have slept,
To give back to us now in those heroes we greet
The sires o'er whose graves all patriots wept;
To bring back to our day the courage and will,
The manhood that shines in the darkest of hours,
The endurance that brayed when all seemed as lost,
And cultured the wilds with the bloom of the flowers.

In the name of the past and all that it holds,
In the name of the valor your example inspires,
For the lessons of wisdom you have given to man,
We greet you as the sons of time-honored sires.

— *William McCready, an Ulsterman.*

THE SCOTCH-IRISH OF THE BENCH AND BAR.

BY HON. A. E. STEVENSON, OF BLOOMINGTON, ILL.

Mr. President, Ladies, and Gentlemen: As one of the representatives from the great "Prairie State" in this Congress, I greet you. I glory in the privilege of addressing you at this auspicious hour, and of meeting and mingling with so many to whom I am bound by a common ancestral tie. I earnestly congratulate you upon what has already been accomplished by this Society, and upon what yet remaineth sure of accomplishment.

Gathered around the hearth-stones of many delightful homes lying between Lake Michigan and the beautiful river four hundred miles to the southward are thousands in whose veins flow the blood of the Lowlander and of the Ulsterman. I tender you to-day the greeting, the earnest sympathy, the heart-felt "God bless you" of your Scotch-Irish brethren of Illinois. With a history as a separate commonwealth stretching back but a single life-time, Illinois enters upon its eighth decade as the third in the great brotherhood of States. With a population greater than that of the thirteen colonies when independence was declared, with railroads traversing every part of her vast domain, with school-houses, churches, and institutions, which, with unsparing hand, minister to the unfortunate of our race—in all that makes up in the loftiest sense the civilization of a great people, Illinois has kept even pace with the foremost of her sister States.

In the struggles and conflicts which in a short life-time have transformed a wilderness into a great State the men and the women of Scotch-Irish blood have played no mean part. They claim recognition in this great assemblage of their kindred. They share with you the glory of a common ancestry. Like your own great constituency, Mr. President, they are proud of their race—proud of what it has accomplished, of all the dangers braved, of all the sufferings endured for liberty.

Illinois can never fully discharge her obligation to some of the older States of this Union for their generous contributions of Scotch-Irish pioneers, who have proved such potent factors in her development and progress. I would speak first of Pennsylvania—of the State which sent Witherspoon to the Continental Congress which formulated the

Declaration of Independence; which gave Morris and Franklin to assist in framing the Federal Constitution; Wilson, Grier, and Strong to the Supreme Bench; and sent Curtin a representative to a foreign court and to the American Congress. Scattered over our vast prairies are the beautiful homes of thousands of Scotch-Irish Pennsylvanians. To the "Key-stone State" Illinois is debtor for splendid representatives of this race, many of whom, in the peaceful vocations of life, have been more than conquerors. Others—on the mart, in hall of debate, at the bar, and in the sacred desk—have left an impress as enduring as time. Prompted by a feeling of clannishness as well as of personal friendship, I bear testimony to the fact that within the borders of our State there is no grander representative of Scotch-Irish Pennsylvania-Presbyterian blood than my colleague in this Congress, Rev. Dr. Dinsmore. Pennsylvania has given to Illinois no abler lawyer than Hon. Robert E. Williams, of Scotch-Irish lineage and a member of this Congress.

I would speak also of our gratitude to Virginia, the mother of States as well as of Presidents. A county in Illinois bears the name of "Clarke," in honor of that illustrious Virginian of Scotch-Irish blood, who on the 4th day of July, 1778, with a few bold followers, after braving difficulties and perils that savor rather of romance than of reality, captured the British garrison at Kaskaskia. The commission of the gallant Clarke—whose campaign in Illinois John Randolph declared worthy of mention with that of Hannibal in Italy—bore the signature of Patrick Henry, Governor of Virginia. One of the largest and most prosperous counties in the State is the enduring monument of the gratitude of Illinoisans to the great Virginian who inspired the expedition that wrested that great domain from British rule; a domain which a few years later, by an act of generosity historic, was ceded by Virginia to the General Government.

The fame of Patrick Henry does not belong to Virginia alone. It is a part of our common heritage. It is the common glory of all Americans that we are his countrymen. It is the especial glory of all Scotch-Irishmen that we are his kindred. How greatly to be deplored the fact that the speeches of this patriot, lawyer, advocate, in the House of Burgesses, at the bar, and in the great historic convention of which he was a member, have not been fully preserved! But enough has come down to us to make his name a household word wherever our language is spoken. As an advocate he is worthy of mention with Grattan, with Phillips, with Erskine, with all of the great masters of eloquence who have illuminated British courts for two centuries. And if it

be true, Mr. President, as was said by Daniel Webster, that "oratory does not reside in the man, but in the subject and the occasion," then, when in the history of our own race has there been presented a grander subject than liberty, a more imposing occasion than when from the lips of this matchless orator fell the words which "set in motion the ball of the American Revolution?"

In its infancy as a State, Edward Coles was Governor of Illinois. Of Scotch-Irish ancestry, a graduate of William and Mary College, the private Secretary and friend of President Madison, Edward Coles was the first of the long list of able lawyers contributed by the "Old Dominion" to the new State. He was endowed in a large degree with the genius of common sense, with an intuitive knowledge of the necessities of a pioneer people. His services to the State were invaluable. He realized as did few of his contemporaries the possibilities of the infant commonwealth he governed, and his predictions as to its marvelous future were prophetic.

Did time permit, I could speak of other Virginians—illustrious representatives of the Scotch-Irish race—who in my own State have acceptably filled high places of honor and of trust. None have discharged public duties with greater fidelity, or retired to private station leaving a record more stainless, than an Illinoisan by birth—of Virginia ancestry—the late Chief Justice John M. Scott—now an honored Vice-president of the Scotch-Irish Congress.

The county in which it is my good fortune to reside was named in honor of a distinguished lawyer and statesman, a North Carolinian by birth, but whose name is inseparably linked with that of the State of his adoption. While yet a territory, Illinois welcomed to her borders many emigrants who brought with them from beyond the mountains the sturdy characteristics, as well as the traditions, of the old North State. With them, faith in the tenets of their Scotch-Irish ancestors was no less steadfast than in the authenticity of the Mecklenburg declaration of independence. Of the many, who as jurists and legislators rose to distinction, none rendered more valuable service to the new commonwealth, or will be held in more grateful remembrance, than the gentleman to whom I have referred, the Hon. John McLean, first Speaker of the Illinois House of Representatives, and at the time of his lamented death a Senator in Congress.

During the first half of the century, the bench and the bar of the West received valuable accessions from North Carolina. As lawyers and as men of high aims in life they illustrated in a marked degree the lofty virtues of the race which had given to the public service of

their own State and to the republic Rowan, Spaight, Williamson, Waddell, Caldwell, Davidson, Osborne, Morehead; Macon, three times Speaker of the National House of Representatives, and said by Benton "to be the wisest man he ever knew;" Graham, the last candidate of the Whig party for the Vice-presidency; Iredell, the worthy associate of John Marshall upon the supreme bench. A living representative of the same race, and worthy with those I have mentioned of the confidence and love of his State, is the gifted lawyer and statesman, Senator Zebulon B. Vance.

The Executive Committee did well, Mr. President, to select as the place for the meeting of the third Scotch-Irish Congress the splendid commercial metropolis of this great commonwealth. It is meet we hold council here, upon this "dark and bloody ground" which, by deeds of heroism unsurpassed, but little more than a century ago was wrested from savage foe, by Boone, Kenton, Walker, Finley, Stewart, Christian, and their equally daring Scotch-Irish comrades from the Valley of Virginia, and from pine forest and mountain fastness of North Carolina.

When another year shall pass, Kentucky will celebrate the first centennial of its existence as a State. Neither to historian nor to orator was ever assigned a grander theme than will be that of recounting the brave deeds, the heroic sacrifices, which have made the first century of the history of this commonwealth illustrious. Illinois will join with Kentucky in doing honor to the memory of those whose achievements make up so brilliant a chapter of American history. No history of this commonwealth would be complete, which omitted from its list of representatives of the Scotch-Irish race who have shed luster upon the bench and bar during this century the names of Wallace, Logan, Graham, Ewing, Clark, Boyle, and Underwood, judges of the Court of Appeals; Breckinridge, Crittenden, and Speed, Attorney-generals of the United States. The great court of last resort has no abler member than Associate Justice Harlan, the honored successor of Robert Trimble, John McKinley, and Thomas Todd.

It is my pleasing task to-day to remind you that Illinois has not been unmindful of her obligation to her sister State, separated by the Ohio River, but united by ancestral ties and the memories of common dangers. More than sixty years ago, while there yet survived within her borders heroes of the Thames, of Tippecanoe, and of the "melancholy Raisin," Illinois honored herself by giving to a splendid county—in area a commonwealth—the name of "Jo Daviess," in enduring commemoration of her gratitude to the profound lawyer, the eloquent

advocate, and warrior, as knightly as ever Kentucky sent forth to meet death upon field of battle.

In the beautiful cemetery near the capital city of this commonwealth, where sleep so many of her illustrious dead, stands a monument, unique and imposing, erected by a grateful people to the heroes who fell upon the bloody field of Buena Vista. Inscribed upon that monument, with the names of Clay and McKee, is that of an illustrious Illinoian, "the bravest of the brave," the patriot, the peerless soldier, John J. Hardin. It was of this hero and his comrades, in death as in life, that the Irish-American O'Hara wrote:

"On fame's eternal camping-ground,
Their silent tents are spread,
While glory guards with solemn round
The bivouac of the dead."

John J. Hardin, himself eminent as a lawyer, and of an illustrious race of lawyers, the peer of Douglas in debate, was but one of the many gifted sons this generous commonwealth gave to the bench and bar of Illinois in the early days of its history.

Ninian Edwards, the accomplished Governor, Senator, and Foreign Minister; John T. Stuart, the model lawyer and gentleman, the pride of the Whig party when in its glory; Stephen T. Logan, than whom no State has produced an abler jurist; Orville H. Browning, Senator and Cabinet Minister; T. Lyle Dickey, the learned Chief-justice of the Supreme Court, are historic names in the State which are so greatly indebted to their wise counsel and indomitable energy for its proud position amongst its peers. Forever associated in the history of our State with the names I have mentioned are others of the same lineage, no less illustrious. Of these I may mention Pinckney H. Walker; Daniel P. Cook, Archibald Williams, Anthony Thornton, William H. Green, Allen, Linder, Duncan, Ficklin, Mulkey, Hodges, Woodson, Morris, Eden, Ewing, Rogers, Semple, Robinson, Blackwell, McClernand, Yates, Ogelsby, and Palmer. These, Mr. President, are some of the men who have held high place at the bar and on the bench, and have during the seventy-two years of our history proved such potent factors in molding the institutions and in the upbuilding of the State.

But this is not all. Illinois is debtor to Kentucky for a still more illustrious representative of this race. Great as a lawyer, with marvelous power as an advocate, the peer of the mightiest in debate, wise as great occasions demanded wisdom, the fame of Abraham Lincoln is

not confined to the State of his birth or of his adoption, but is the heritage of all people.

The discovery of the new world noted a masterful hour in modern history. It enlarged, as no preceding event had done, the theater for intelligent human endeavor. It opened up, as no preceding event had done, a new, an apparently illimitable field for aggressive human action. Upon this broad theater, this central portion of North America, where nature's best gifts of soil, scenery, and climate had been so generously given, was to be wrought out a mighty destiny. Here the vigorous races of Great Britain and the Continent of Europe were side by side to develop a marvelous civilization.

The brilliant victory of Wolfe at Quebec changed the current of American history. It was the pivotal battle which gave to England that supremacy over her hereditary foe which within two decades was by lineal hands to be wrested from her own grasp. That battle forever destroyed the power of France in the New World, and gave to the English-speaking races permanent mastery over the temperate zone of this continent.

What marvelous results have been here achieved since the hour one hundred and thirty-two years ago, when by the dread arbitrament of arms the races I have mentioned became the sole masters of the fairest portion of this continent. The wilderness has become the abode of civilized men. Population has increased more than thirty-fold. The comforts of life, every thing which ministers to the wants of intelligent men, have multiplied as never before. Here has been created a government, representative of the people; a republic with a written Constitution, guaranteeing the largest liberty to the humblest citizen; guaranteeing to each undisturbed the enjoyment of the fruits of his toil, to each the right to worship God in his own way. All this is our heritage, all this and more the product of the sum total of a century and a half of suffering, of self-sacrifice, and of toil.

To whom are we indebted for this priceless inheritance? Whence came the men who, after achieving victory in the conflict with the untamed forces of nature, with wild beast, and with savage foe, achieved a yet greater victory over themselves; the men who, inspired with a wisdom more than human, made sure to themselves and to the on-coming generations constitutional representative government? It is of this I would now speak. The great consummation wrought out by little less than two centuries of energetic action, of peril, of conflict, is the work of no single race. It is the product of the patient toil, of the tireless endeavor, upon this broad theater, of many races. The Dutch

and the Huguenot, the Puritan and the Cavalier have left no uncertain impress upon American institutions. Their words, their deeds make up a large chapter of our common history. Poet and historian have vied with each other in commemorating the stirring words, the illustrious achievements of the races I have mentioned. What they have said, what they have suffered, what they have done, annalist and bard, of their own lineage, have given to the world.

But what of the Scotch-Irish? What of the men who in the early days of the seventeenth century carried with them to the North of Ireland that love of God and of liberty which they had learned in lowland hut and kirk, and which had become the very web and woof of their moral being? What of their descendants by ancestral tie, the kindred of Wallace, of Scott, of Bruce, by adoption the countrymen of Emmett, of O'Connell, of all the deathless heroes who have for ages made Ireland the battle-ground for human rights? What historian has told, what bard has sung of the race which for a century and a half has been such a wonderful factor in molding the institutions and weaving the history of America?

It has been truly said that while other races have written the Scotch-Irish has been busy making history. The time has now come when sacred duty, alike to the dead and to the living, demands that from the abundant stores, the accumulated sum of two centuries of noble deeds upon this continent, there be gathered, and garnered up for history, something which will tell in no uncertain tongue of the wonderful achievements of our race. It is a matter of history that while the Puritan, in the main, settled in New England, the Dutch in New York, the Cavalier in Virginia and Maryland, and the Huguenot yet farther to the southward, the Scotch-Irish made their principal settlements in Pennsylvania, Virginia, and the Carolinas. The emigration from Ulster to the last-named colonies, and in a less degree to others, extended from near the beginning of the eighteenth century to the period of the Revolution, and in 1775 there were many thousands of this race scattered along the Atlantic sea-board, but principally in the colonies last mentioned. Wherever they had gone they had carried with them that love of liberty, that devotion to the Church of their fathers, which danger and persecution had alike been unable to subdue. Truly has it been said that the marked characteristics of the race were "stern integrity, high sense of duty, hatred of tyranny, and devotion to God."

I believe, Mr. President, it was Wendell Phillips who said: "Races love to be tried in two ways: first, by the great men they produce;

secondly, by the average merit of the mass of the race." Tested by this rule, what shall be the verdict of time as to the Scotch-Irish as a race and as to its individual representatives: first, when in the death-struggle for liberty; and later, when confronted with the yet more difficult task of utilizing the fruits of victory? Tested by this rule, what shall be the judgment of the great Arbiter as to how this race bore itself amid the difficulties and perils of the seven years' struggle for colonial independence? When tyrannical power could no longer be endured, revolution—the supreme appeal of people against rulers—was inaugurated by the Scotch-Irish of North Carolina. If this be challenged, let the appeal be made to history. Bancroft says: "The first public voice in America for dissolving all connection with Great Britain came not from the Puritans of New England, the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians."

The intense love of liberty, which upon the first overt act of oppression burst into flame and precipitated rebellion against the crown, was no sudden impulse on the part of the Scotch-Irish Americans. Their sudden revolt, followed by the earnest enunciation in their public assemblages of the true principles of government, finds its key in the fact that in the colonies, in Ulster, and in Scotland, this race had for two centuries, with unwavering fidelity, held sacred the political tenets of John Knox. This apostle of liberty, "who never feared the face of clay," when to the haughty Queen of England he said, "If princes exceed their bounds, they may be resisted even by force," but gave utterance to the sublime truth which in another land and in a later age the men of his lineage and of his faith gave to the world in the immortal declaration of Mecklenburg. In an age which knew little of free speech, with prison doors open before him, the reply of the great apostle of liberty to Queen Mary was more than heroic. It is the living faith to-day of all people who love liberty, of all brave souls who would dare and die for the rights of men. Froude, the greatest of modern English historians, declares this utterance of John Knox to be "the creed of republics in its first hard form." Three centuries later, an American lawyer of the same race, the incumbent of the highest office known to men, supplemented this creed of human rights with the utterance: "This government of the people, by the people, and for the people, shall not perish from the earth." Is it to be wondered that when the deadly conflict came between the colonies and the crown the Scotch-Irish, with the lofty utterances of John Knox ingrained into their very being, were in the van in the assertion and maintenance, at whatever cost, of the deathless principle which is the corner-stone of republics?

I need not speak in detail, Mr. President, of the part borne by our Scotch-Irish ancestors in achieving independence. You have been told in eloquent words of their splendid courage at Saratoga; of their patient suffering amid the privation and the gloom of Valley Forge; of their heroic charge at King's Mountain, by which the tide of war was turned northward and the early termination of hostilities, by the capture of Cornwallis at Yorktown, made possible. You have been told in words more eloquent than mine how the name of Mecklenburg became forever linked with that of Rupnymede by bold utterances, which at a later period, and by a more august assemblage at Philadelphia, were, in spirit, given to the world as the colonial Declaration of Independence.

But, with victory achieved and the right of the colonial government to independence acknowledged by Great Britain, what part had the men of Scotch-Irish lineage in the yet more difficult task of setting up the defenses of public security and crystallizing living principles into the form of organic law? Independence achieved, the United States of America recognized by the nations of the earth as sovereign amongst sovereigns, the defects of the colonial government under its Articles of Confederation were manifest, and the necessity for a "more perfect union" imperative. History has known of no assemblage more august, or upon whose deliberations hung issues of greater moment than the Constitutional Convention of 1787. Mr. Curtis says: "At that time the world had witnessed no such spectacle as that of the deputies of a nation, chosen by the free action of great communities, assembled for the purpose of thoroughly reforming its Constitution by the exercise and with the authority of the national will. All that had been done, both in ancient and modern times, in forming, molding, or modifying Constitutions of governments bore little resemblance to the présent undertaking of the States of America. Neither among the Greeks nor the Romans was there a precedent, nor scarcely an analogy. The ancient league of some of the cities or republics of Greece did not amount to a Constitution in the sense of modern political science, and the Roman Republic was but the domination of a single race, of the inhabitants of a single city. The civil deeds of statesmen and lawgivers in establishing and forming institutions are far less apt to attract and hold the attention of mankind than the achievements of military life. The name, indeed, may be forever associated with the work of the hand, but the mass of mankind do not study, admire, or respect the deeds of the lawgiver as they do those of the hero; yet he who has formed a law or fashioned an institution in which some great idea is made practical to

the conditions of human existence has exercised the highest attributes of human reason, and is to be accounted among the benefactors of mankind."

Time will permit but an allusion to the great historic convention. To the American lawyer, to students of political science everywhere, its deliberations will continue to be the subject of profound interest. Upon the ruins of the old confederation, without a model and amid the conflict of ideas, a new government, national in its character, with sovereign powers and happily adapted to the necessities of a free people, was erected. Unlike the Constitution of England, said by Mr. Brice "to consist largely of precedents, custom, traditions, and understandings, often vague and always flexible," the convention of 1787 formulated a written compact with needed checks and balances, clearly defined—and what experience has demonstrated to be necessary—limitations upon federal power. This matchless instrument—the great law of laws—tested by a century of trial, is worthy the encomium of England's greatest living statesman, who said: "The American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man."

Eminent lawyers of the race, represented to-day in this Congress, were active participants in the deliberations of that august assemblage. Inseparably associated with the great convention and its handiwork is the name of Madison. Not inaptly has he been called the "Father of the Constitution." Early in the deliberations of the convention two plans for a Constitution were presented: one, that of Mr. Hamilton, favoring, in a word, a strong or centralized government; the other, that of Mr. Patterson, proposing merely an enlargement of the Articles of Confederation. Both plans were antagonized by Madison, who, as Mr. Curtis says, "regarded an individual independence of the States as irreconcilable with an aggregate sovereignty of the whole, but admitted that a consolidation of the States into a simple republic was both impracticable and inexpedient. He sought, therefore, for some middle ground which would at once support a due supremacy of the national authority and leave the local authorities in force for their subordinate objects."

The middle ground mentioned by Mr. Curtis, or the "Virginia plan," as presented by Madison, became the groundwork of the Constitution. It contemplated a national government—a government of the whole people as well as of the States. It gave to Congress, among others, the power to raise needed revenue, to declare war, and to regulate commerce, "the most efficient agent of civilization and progress."

With the exception of Patrick Henry, the Scotch-Irish delegates accredited to the convention were earnest advocates of the adoption of the Federal Constitution and its subsequent ratification by the States. In the case of the great orator of the Revolution, in the words of Burke, "something must be pardoned to the spirit of liberty." In the convention of Virginia, called to ratify the Constitution, Mr. Henry said: "You are not to inquire how your trade may be increased, or how you are to become a great and prosperous people, but how your liberties may be secured." To this great apostle of freedom the absence of a "bill of rights" in the new compact was an insuperable objection to its ratification. He demanded as additional safe-guards to the people that there should be crystallized into the Federal Constitution certain declaration of rights which should secure to the people forever freedom of religion; freedom of the press, "the guardian and guide of all other liberties;" freedom of commerce against monopolies; the right of trial by jury; protection to the people in their persons, homes, and effects against unreasonable search and seizure; and a guarantee against the suspension of the writ of *habeas corpus*.

The ten amendments to the Constitution submitted by the First Congress and subsequently ratified by the States embraced in substance the declaration of rights for which Patrick Henry had, in the Virginia convention, so earnestly contended. It forever stands to his credit, and extenuates, if need be, his antagonism to the original draft of the Constitution, that the personal rights of sixty millions of freemen are hedged about by these amendments, and the great compact rounded out and made perfect by the declaration in substance "that the powers granted under the Constitution are the gift of the people, and that every power not granted thereby remains with the people and at their will."

Seventy-nine years later, in a case where human life was involved, the Supreme Court of the United States—as if in confirmation of the prophetic fears of Patrick Henry—said: "These securities for personal liberty thus embodied were such as wisdom and experience had demonstrated to be necessary for the protection of those accused of crime. And so strong was the sense of the country of their importance, and so jealous were the people that these rights, highly prized, might be denied them by implication, that when the original Constitution was proposed for adoption it encountered severe opposition; and, but for the belief that it would be so amended as to embrace them, it would never have been ratified."

Did time permit, I could speak of the great services of other lawyers of this race during the early days of our history; of Wilson, of

Pennsylvania, by birth a Scotchman, who, as Associate Justice of the Supreme Court, became one of the ablest interpreters of the great organic law which he had assisted in framing. The name of Jefferson is inseparably associated with the destruction of the system of entails and the right of primogeniture—twin relics of a feudal age—by the House of Burgesses of Virginia, and the substitution of a system more humane. This great reform was accomplished after a protracted and bitter struggle. It encountered from the first the fierce hostility of the planters, then constituting, in the main, the wealthy and the aristocratic class. It is not surprising that, in the accomplishment of reforms so eminently just, and so thoroughly in accord with the spirit of the age, the illustrious author should have found his most earnest supporters amongst the Scotch-Irish representatives of the great middle class.

Monroe, "who builded wiser than he knew," when (as one of the commissioners of our government) he aided in the purchase of the Louisiana territory from France, by which our domain was extended to the Mississippi and to the Gulf, by statesmanship more far-reaching in its consequences, as President of the United States, firmly established the policy of this government as to foreign intervention upon the North American Continent. The far-seeing wisdom of this act finds its vindication in the fact that, for seventy years, the "Monroe Doctrine" has been the accepted shibboleth of all political parties.

Of the eminent lawyers who, at the bar and in high office, have at a later day illustrated the loftiest characteristics of the Scotch-Irish race, and left their living impress upon the age in which they lived, I may mention John McLean, Judge of the Supreme Court of Ohio, Postmaster-general during the administration of Monroe and of John Quincy Adams, and who rounded out an honorable career as one of the Associate Justices of the Supreme Court of the United States; Thomas Corwin, Governor of Ohio, Senator, in Congress, and Foreign Minister—scarce less eloquent than Menifee, Henry, or Mirabeau; Joseph E. McDonald, Senator from Indiana, the worthy associate upon the great law committee of the Senate, of David Davis, Thurman, Edmunds, Vest, Pugh, and Conkling; Thomas A. Hendricks, Governor, Senator, and Vice-president of the United States, of whom the late Speaker Randall (himself an honor to his race) said: "He was one of the Scotch-Irish race—men of splendid physical form, courage, and endurance, and renowned for their mental vigor and strength of character. These pioneers were the ancestors of many distinguished families of the South and West. Wherever these brave men fixed their abode, the land brought forth abundance and the people prospered." Future gen-

erations will honor the memory of Thomas A. Hendricks, the model gentleman, lawyer, and statesman. Thomas H. Benton, for near a third of a century a Senator of the United States; in the highest sense a statesman and a leader in the great assemblage of statesmen, at a period when McDuffie, Wright, Clayton, Crittenden, Buchanan, Walker, Bell, Douglas, Everett, Woodbury, Winthrop, Clay, Webster, and Calhoun were his associates. Jeremiah S. Black, Chief-justice of Pennsylvania, Senator in Congress, and a member of the Cabinet of President Buchanan during the stormy period which immediately preceded the Civil War. His great argument before the august tribunal which determined the succession to the presidency in 1877 has been surpassed by none, either in American or British forum. I hazard nothing in saying that, with the single exception of Chief-justice Marshall, the American bar has known no abler lawyer than Judge Black. Judge John A. Campbell, of Alabama, one of the ablest and purest of the great lawyers, who, during the last generation, gave dignity to the Supreme Court. James Buchanan, Senator in Congress, Minister to the Court of St. James, and fifteenth President of the United States. His administration of the government witnessed the masterful hour when we "broke with the past." Whatever be the verdict of time as to the wisdom of his policy, he has taken his place in history as one of the purest and ablest of American statesmen. George Robertson, Chief-justice of the Court of Appeals of Kentucky. With English-speaking races, there has been neither "time nor place" when he would not have been considered a great lawyer. His published opinions are mines of legal lore; and during the first century of her history, now drawing to a close, Kentucky has not known an abler or more upright judge. George McDuffie, of South Carolina, one of the ablest lawyers and most gifted orators of the period when there were giants in the Senate. John C. Calhoun, Senator and Vice-president, "the logician," of pure Scotch-Irish blood, endowed with an intellect more powerful than that of either of his great rivals, Clay or Webster, with whom his name is inseparably associated. James L. Pettigrew, of South Carolina, the ideal lawyer, as gifted in all the graces of oratory as Pinkney or Wirt. In his masterly eulogy upon Mr. Pettigrew, Hon. James S. Cothran, one of the most distinguished jurists of South Carolina, said: "Mr. Pettigrew was essentially a lawyer, a very great lawyer; and it would seem that in speaking of him this should be the burden of my theme; but I have foreseen from the outset what I now realize more fully when brought face to face with it: the difficulty of portraying justly the qualities of a great lawyer. There is, perhaps, no reputation that can

be achieved amongst men that is so transitory, so evanescent, as that of a great advocate. The very wand that enchants us is magical. Its effects can be felt; it influences our actions; it controls and possesses us; but to define it or tell what it is, or how it produces these effects, is as far beyond our power as to imprison the sunbeam. In the presence of such majestic power, we can only stand awed and silent. I admit my inability to do justice to Mr. Pettigrew's fame as a lawyer. Suffice it to say that he strode with the steps of a giant upon the very mountain tops of the noble profession of the law; that, as a high priest before the altar, he was indeed worthy of all honor, for he never appeared in the temple with unclean hands. He sounded all the shoals and depths of legal lore, and in return was amply rewarded for faithful services by that mistress who is at the same time so jealous and so just."

William C. Preston, the accomplished Senator, the peerless orator. South Carolina has never given to the national councils, nor the Scotch-Irish race to the world, a statesman of more resplendent genius than William Canipbell Preston. James B. Beck, a Scotchman by birth, whose best years were given to the service of this commonwealth. Steadfast as a rock, he was the bulwark of his State and section during the dark hours of the first decade which succeeded the close of the great Civil War. John J. Crittenden, Governor of Kentucky, Senator in Congress, and Attorney-general of the United States. Distinguished alike as a lawyer and as a statesman, it was the crowning glory of his illustrious life that, when the "war-cloud was over us, he knew no North, no South, but only his country."

Of living representatives of the Kentucky bar of the Scotch-Irish race, I may mention Hon. William Lindsay, a member of this Congress, a profound lawyer, the worthy successor to George Robertson as Chief-justice of the highest court of this commonwealth. John G. Carlisle, Speaker and Senator, an able lawyer, and confessedly the greatest parliamentarian the country has known. Eminently courteous and just, as presiding officer he ever exhibited the "cold neutrality of an impartial judge." Ex-Governor J. Proctor Knott, twelve years a representative in Congress. There can be no sterner ordeal for a lawyer than the Chairmanship of the Committee on Judiciary of the House of Representatives. Acceptably to the country and with honor to himself, Gov. Knott discharged the duties of this exalted position during the forty-fourth, forty-fifth, and forty-sixth Congresses. His arguments as one of the managers in the impeachment of Secretary Belknap, and in the House of Representatives in opposition to the Electoral Commission, are masterpieces of learning and eloquence. His

fame as an orator would be assured if it rested alone upon his matchless address before the first Congress of the Scotch-Irish Society of America. Hon. W. C. P. Breckinridge, lawyer and statesman, no less gifted than his predecessors who have made the Ashland District renowned. An acknowledged leader of the House of Representatives, with great questions pressing for determination, splendid opportunities are before him to add other laurels to an illustrious name and race. Hon. J. C. S. Blackburn: at the bar, the eloquent advocate; in the Senate, the "Rupert of debate." For two decades no abler debater has appeared in the American Congress.

Tennessee has given to the public service eminent lawyers of this race: John Catron, eighteen years an Associate Justice of the Supreme Court of the United States; Hugh L. White, the able Senator; Cave Johnson, Postmaster-general; William B. Campbell, soldier and Governor; Felix Grundy, Attorney-general of the United States; Andrew Ewing, distinguished both as a lawyer and a Representative in Congress; and John Bell, Speaker of the House of Representatives, and in 1860 the Union candidate for the Presidency. James K. Polk, Governor, Speaker of the National House of Representatives, and President of the United States; the upright man, the incorruptible public officer. Born in Mecklenburg County, North Carolina, Scotch-Irish in every fiber, his name is worthily enrolled amongst the illustrious representatives of his race. Whatever doubts exist as to the expediency or the wisdom of the leading measures of his administration, his name is inseparably associated in history with the peaceable adjustment of the Oregon boundary question, by which hostilities with Great Britain were averted; with the triumph of our arms in Mexico, and the treaty with that government, by which our Southern boundary was extended to the Rio Grande, and the Golden State of the Pacific added to our republic. Andrew Jackson, in the highest sense a typical representative of the Scotch-Irish people. He illustrated through a stormy public career the salient characteristics of the race. In his early professional life he was the peer at the bar of the ablest lawyers of his adopted State. A partisan elsewhere, on the bench he was the impartial judge. Born to command, he displayed in his early campaigns, and later at New Orleans, the qualities of a great general. British veterans, flushed with victory over Napoleon at Waterloo, found in this Scotch-Irish Tennessean and his comrades "foemen worthy of their steel" in the great battle with which the name of Jackson is indissolubly linked. As President, bitterly assailed by the giants of the opposition, con-

denmed by formal resolution of the Senate, the object of cruel denunciation by the press, this man of iron will never faltered in his purpose, never for a moment lost faith in himself. The tender husband, the loyal friend, the implacable foe, the successful general, the patriot with whom "the preservation of the Federal Union" was a passion, Andrew Jackson stands out in history as the rugged but splendid type of the Scotch-Irish race.

The name of another illustrious jurist demands mention: David Davis, Associate Justice of the Supreme Court of the United States. He filled other honorable stations, but his fame is bound up in the great office I have mentioned. A single judicial opinion pronounced at a masterful hour in our history has given him permanent place amongst the great interpreters and defenders of the Constitution. Near the close of the great civil war, when "the laws were silent," a citizen of Indiana under sentence of death by a court-martial, had his cause brought before the Supreme Court upon petition for *habeas corpus*. In delivering the opinion of the Court, discharging the prisoner, Mr. Justice Davis said: "Time has proven the discernment of our ancestors; for even these provisions, expressed in such plain English words, that it would seem the ingenuity of man could not evade them, are *now*, after the lapse of more than seventy years, sought to be avoided. Those great and good men foresaw that troublous times would arise, when rulers and people would become restive under restraint and seek by sharp and decisive measures to accomplish ends deemed just and proper; and that the principles of constitutional liberty would be in peril, unless established by irrepealable law. The history of the world had taught them that what was done in the past might be attempted in the future. The Constitution of the United States is a law for rulers and people, equally in war and in peace, and covers with the shield of its protection all classes of men, at all times, and under all circumstances."

To-day, Mr. President, enjoying liberty in this favored land in the largest degree, our thoughts on such occasion turn to unfortunate Ireland, the ancestral home of our race. Oppressed by merciless exactions, with cruel landlordism, the heritage of each succeeding generation yet struggling against odds for a larger measure of freedom, Ireland challenges at once our sympathy and our admiration. May we not believe that the morning of a brighter day is soon to dawn upon that gallant people, and that the fruits of centuries of suffering, of oppression, and of toil will be to them as to us the principle in action of our race, "individual freedom and home rule."

I have spoken something, Mr. President, of the wonderful achievements of our race in the past; something of the dangers braved and the obstacles surmounted; something of how lawyers and statesmen have solved questions which take hold of the very life of society and of the State, grave questions of diplomacy and of war, encountered along the pathway of a century and a half of our history. But what of the future? Problems no less difficult, fraught with consequences no less portentous, confront us. With the marvelous increase of population, the rapid accumulation of wealth, the multiplication of monster corporations, corruption in the government of large cities, and the constant influx of an irresponsible and vicious element into our population—with all of these, will come questions of as great moment, and of no less difficult solution, than any whose happy determination tested the courage and the wisdom of our fathers. What of the future? Who can doubt that, inspired by the sublime lessons of the past, nerved by the memories of heroic ancestral deeds, the Scotch-Irish race will stand in the van, the bulwark of American institutions, whatever the danger or whenever it come, alike eager for the conflict, whether the arbitrament be in temple of justice, in legislative hall, or on field of battle.

PATRIOTISM OF THE SCOTCH-IRISH.

BY PROF. GEORGE MACLOSKIE, OF PRINCETON COLLEGE.

We have been charged with calling ourselves Scotch-Irish, instead of Irishmen, because we are ashamed of our country. I frankly admit that I have often in the old country said, "I am an Irishman who am ashamed of my country," and I have given as the reason, because my countrymen were often too fond of whisky and too fond of fighting. But we acknowledge that it is our country, and we acknowledge our share of responsibility for its condition. Nor are we sorry that we have affinity with Ireland and with all Irishmen, for in many respects it is one of the most beautiful countries in the world, and the sons of Ireland of every section and party have won their way to honor. One of the pleasant features of our Congress is that it brings us Irishmen together just as some of us were wont to meet across the sea. Yesterday when we sat around Dr. Hamilton's dinner-table in Louisville, I suggested that we should imagine we were back in Belfast, as the same party used to be assembled around Dr. MacIntosh's table in that city, and that we could see the Black Mountain from the window. We had already seen the Cave Hill on the street-cars, for you have a Louisville Cave Hill, but not, I fear, like the famous mountain with Napoleon's face that overlooks Belfast. When we return to our old country, it is very sad to miss so many of the dear friends whom we used to meet. But here we find our friends, as it were, resurrected; the children and grandchildren of our kith and kin coming from all parts of the land to greet us, and our old home feeling is stirred up within us as if we were all back again in Ireland. When in the old home, we used to symbolize our patriotism by the shamrock, the rose, and the thistle twined together, and we loved, and still love, all the countries that were so united. But when transported across the ocean, we have left out the rose; for though I still love England and Englishmen, I must acknowledge that England has, by her misconduct, forfeited our allegiance. I understand that I am still entitled to vote for a member of the British Parliament (I am now represented by Sir John Lubback), and I sometimes receive appeals to support particular candidates, or to join remonstrances for or against Home Rule; but I refuse to meddle with such matters because I have renounced my former allegiance. We are no longer British sub-

jects, but American citizens. In a historical sense we retain the names of Scotland and Ireland, and our badge still bears the thistle and the shamrock; but we are now the Scotch-Irish of America, and we desire to have the term "America" written large in our name. We are not a political party; but we have severally our political affiliations, and we claim to be the friends and brothers of all American citizens of all nationalities. We are not a sectarian society, but we have severally our denominational affinities, whilst we claim, all of us, to be Christians and to love as brethren in the Lord all Christians of whatever particular sects and languages and colors.

Some people have of late been discussing the question of a national American plant, and many suggestions have been made on the subject. But whether we like it or not there is an important plant which shall be associated with America in the mind of the civilized world; this is the maize, or Indian corn, a native of the New World, now going forth to occupy all lands that have warm summers. I have been charged by a worthy lady to advocate the corn as the symbol of our country, and this I can do with all confidence. More than a century ago the Scotch-Irish Gov. Logan, of Pennsylvania, carried on scientific observations on the fertilization of maize, and since that date many other eminent botanists have made it the subject of their experiments, so that it is a plant of singular scientific value. Then, like the American race, it has been extending itself over many lands; it is one of these diffusive American institutions which by moral means are extending. Well do we remember, in the year of famine in Ireland, the little steam-boats that came up the river with their loads of Indian corn to save the lives of the Irish people. There is a majesty and beauty, associated with a utilitarian force, in this plant that makes it a fitting emblem of our nation. And such as the American nation is as a whole, such especially is its Scotch-Irish element, facing and overcoming difficulties—extending its influence. We are to hear at our Congress about a larger domain of the race than we have been hitherto talking about—of the Scotch-Irish among the nations. Now I have great respect for the Monroe doctrine in so far as it declares that we shall not form entangling alliances with other political powers. But we have no respect for any politics that would ignore our duty to other nations. We do not regard patriotism as an effort to exalt ourselves by degrading others; but our view of patriotism is that, whilst our country of America shall have the first place in our hearts and efforts, we shall also try to elevate other countries. And our great republican institutions are, by the force of moral example, raising other peoples on this side and across the

ocean. In this great mission of free social influences we are pleased to know that the Scotch-Irish of America are bearing their part. A friend who hails directly from Scotland was lately asking me to have our Society so constituted as to admit himself and others of his nation. Now we honor Scotland for its heroic fidelity to great principles, and I have a personal regard for my Scottish friend; but all the same our Society is not for Scotchmen, unless they show their good sense and qualify for membership by marrying Scotch-Irish wives. We have, however, a common call upon us all, independently of our societies and parties, the call of patriotism that we may prefer the welfare of our whole people before the pleasures of any of us individually or of any party among us. And I was not long in this country until I saw something that proved how strong this patriotism is, notwithstanding all our internal struggles. For the first time in its history this world saw a nation of fifty millions settle by arbitration the grand question of who should be its chief magistrate. Whether the decision arrived at was right or not I cannot say. But the mere fact that such a question was left to arbitration, and that all the nation acquiesced in the resulting award, was an object lesson which taught all peoples that there are both patriotism and stability in the American political system.

THE SCOTCH-IRISH PEOPLE: THEIR INFLUENCE IN THE FORMATION OF THE GOVERNMENT OF THE UNITED STATES.

BY J. H. BRYSON, D.D., OF HUNTSVILLE, ALA.

THE science of government is a study full of interest from every stand-point of investigation. The nature and genius of a government cannot be correctly understood without a clear apprehension of the several elements which enter into the formation of the governmental structure. There are always antecedents of a marked and pronounced character, which lead up to every great historical epoch, and these great events of human history must be carefully studied in the light of these antecedents if they are to be properly understood.

The formation of the government of the United States is the grandest and most distinguished achievement of human history. It has no parallel in any age or century. It is the outgrowth of principles, which had to work their way through long periods of suffering and conflict. The logical and regulative structure of the principles of our government into an instrument, which we call our Constitution, was the result of but a few months' labor; the principles themselves, however, had been struggling through martyrdom and blood for many generations. To understand the government of the United States, the genius and character of the people who settled the several colonies must be carefully studied. Its most distinguishing feature is that it is a government framed by the people for the people. It is their own conception of the best form of government to secure personal right and liberty.

In the present discourse we propose to review the influence which the Scotch-Irish people exerted in various ways in the formation of our government. The inhabitants of the colonies up to 1776 were almost entirely an English-speaking people, coming from England, Scotland, and Ireland. The French Huguenot was not a large element in the settlement of the country, but it was a most important one. There was also a noble body of settlers from Holland. These different classes of people all have an honorable part, worthy of themselves, in forming the government of our country.

When the government of the United States came into existence,

as the voice of the people speaking through thirteen sovereign States, the world stood amazed at the daring and brilliant conception. Tyranny and oppression received a fatal blow in that glorious day, and human liberty found a permanent home in the hearts of three millions of American citizens. Many were the prophecies of its speedy downfall, but with the first century of its history it has taken the first place among the nations of the world. The principles of this government are no longer a matter of experiment, but, as a distinguished writer has said: "they are believed to disclose and display the type of institutions toward which, as by a law of fate, the rest of civilized mankind are forced to move, some with swifter, others with slower, but all with unhesitating feet."*

The causes which led to the formation of the American Government were foreign to the people of the colonies. They did not willingly break allegiance with the mother country. It was the oppressive measures of the British Crown which forced them to declare their independence and construct a new government, if they would be freemen. But the birthday of constitutional liberty had come. A mysterious providence had prepared a people, through long years of suffering and trial, for the glorious heritage, and had held in reserve a magnificent continent for their abiding-place. The era of 1776 was not within the range of human conception or forecast, but there was above and behind it all a divine Mind, bringing forward the day with all its stupendous revelations.

In considering the history of any people, it is a serious defect to leave out of view their religious conceptions, as expressed in their formulas of faith. Religion of necessity is the most powerful factor in the direction of human life. Mr. Carlyle has well said: "A man's religion is the chief fact with regard to him."[†] In a Christian land, with an open Bible, this is pre-eminently true. With the American colonies religious liberty was a question of not less vital importance than that of civil liberty. Their religious faith had a most powerful influence in forming their character, and they intend to be untrammeled in its exercise. From New Hampshire to Georgia they were Calvinists of the most pronounced type. Calvinism was their religious creed, and out of it sprung their political principles. This had been the creed of their ancestors from the days of the Reformation. It had stood the test of fire and sword for more than two hundred years. The principles of that wonderful system had permeated their whole being.

* Brice's "American Commonwealth," Volume I., page 1.

† Carlyle's "Heresies," page 1.

It gave them intellectual strength and vigor. It intensified to the highest degree their individuality. It developed that integrity and force of character, which no blandishments or persecutions could break down. He who puts a light estimate upon Calvinism knows little of its principles, and he knows little of the struggles which brave Calvinists have made in many lands for freedom. Motley speaks correctly when he says: "Holland, England, and America owe their liberties to Calvinists." Ranke, the great German historian, as well as D'Aubigne, says: "Calvin was the true founder of the American Government." Hume, Macaulay, Buckle, Froude, and Leckey all affirm that it was the stern, unflinching courage of the Calvinistic Puritan that won the priceless heritage of English liberty. Scotland can never estimate what she owes John Knox, the fearless embodiment of Calvinism in Church and State. Mr. Bancroft makes the statement conspicuous that it was the Calvinistic faith of the American colonies, which prompted them to resist the oppressions of the British Crown, and maintain the desperate struggle with unfaltering courage until the glorious victory was achieved.

The distinguishing feature of Calvinism as a theology is its representative character, holding that sin and guilt are the result of representation in Adam, and that redemption is the result of representation in Christ. The logical outworking of such a theology is a representative government, both in Church and State. Calvinism is the chief corner-stone of the American Republic.

It was the religious faith of the colonies that made them what they were, and no adequate conception of their resistance to oppression or their struggle for freedom can be had if this fact is left out of view. The settlers of the American colonies were worthy sons of noble sires. Their ancestors in the plantations of Ulster, in Scotland, in England, in Holland, and in France had learned from their Calvinistic faith that resistance to tyranny was service to God. Calvinism is sometimes looked upon as a stern and severe religious faith, still it is the faith which has produced the grandest men and women the world has ever known. This is the faith which breasted for centuries the most terrible conflicts, trials, and sufferings, to secure for us the glorious heritage of constitutional liberty. Of these heroes Mr. Froude has well said: "They were splintered and torn, but they ever bore an inflexible front to illusion and mendacity, and preferred rather to be ground to powder like flint, than to bend before violence, or melt before enervating temptation."*

* St. Andrew's "Address on Calvinism."

In the memorable revolution of 1776, when the American colonies combined to form a government of their own, the Scotch-Irish people, who formed a large part of the settlers of the central and southern colonies, bore a conspicuous part. In speaking of the Scotch-Irish people as transplanted from Ulster, in Ireland, to America, we have found it impossible to separate the Scotch and the Scotch-Irish. They are really one people. During the persecutions in Ireland, thousands of this people were forced to return to Scotland, and at a later date many of them emigrated to America. Often parts of the same families in Scotland and Ireland would join each other in the colonies. This is true of the Livingstons, the Hamiltons, the Wilsons, the Witherspoons, the Randolphs, the Grahams, and others. There is still another mixture in the veins of the Scotch-Irish people. Many of them are known to be of Huguenot ancestry. The Caldwells, the Dunlaps, the Brysons, the Duffields, the Pickenses, the Sumpers, and others came from France to Scotland, thence to Ireland, and thence to America.

In estimating the influence of the Scotch-Irish in the formation of the government of the United States two questions may be asked: What was their religious creed? and what were their political ideas? Their religious faith was Calvinism; in Church government they were Presbyterians; in State government they were republicans. These three ideas make Scotch-Irishmen what they are. Always and everywhere they are the fearless and unflinching advocates of liberty, the determined and unfaltering foe of oppression. They are by nature bold, courageous, and aggressive people.

At the time of the American Revolution, the Scotch-Irish people must have formed near one-third of the entire population of the colonies. The tide of emigration became strong in the early part of the eighteenth century. As early as 1725, a large body of this people had settled in almost every colony. From this time onward, for a period of more than forty years, the steady flow of this people to the American colonies was something amazing. For many years there were never less than 12,000 landed annually at the different ports of the country; and for the two years after the Antrim evictions it is estimated the numbers ran up to 30,000 or more. They settled generally in the central and southern colonies. Some 20,000 or more, however, settled along the coast from Boston to the mouth of the Kennebec. This distribution of the Scotch-Irish over the whole country made it possible for them to exert a most powerful influence when the occasion should arise. So soon as they were settled down in their new homes they organized themselves into Churches and Presbyteries (for they were Pres-

byterians), and in 1717 a General Synod was formed. By 1770, this delegated Synod was the most powerful religious organization in the country. Indeed, it was the only organization which embraced all the colonies. The ministry were an able body of men, graduates of Edinburgh, Glasgow, Dublin, Harvard, Yale, and Princeton. Many of the elders were graduates of these institutions. This General Synod, with delegates coming from almost every colony, met every year under a written Constitution which they had adopted. This compact organization of able men, coming together annually as delegates from the territory of the several colonies, for a period of more than fifty years, was certainly a most powerful agency in preparing the way for a Congress of all the colonies when the occasion should arise. This General Synod of the Presbyterian Church, which was the only representative body of the whole country, was very obnoxious to the British Crown, and the Governors of the larger colonies were instructed to remonstrate against its assembling. But these Presbyterians knew their rights and had the courage to maintain them. In May, 1775, this General Synod of the Presbyterian Church met in Philadelphia, side by side with the Colonial Congress. It was a critical period. The Congress seemed to hesitate what to do. The Presbyterian Synod, made up of Scotch-Irish, bravely and courageously met the issue. The famous "Pastoral Letter" * was issued by that body to their Churches scattered throughout the colonies, to adhere to the resolutions of the Congress, and to make earnest prayer to God for guidance in all measures looking to the defense of the country. This powerful letter was scattered broadcast among the people, and a copy was sent to the Legislature of every colony. The people were everywhere aroused to the profound significance of the crisis which was upon them. This Philadelphia Synod and their circular letter are referred to by Adelphus in his work on the "Reign of George the Third," as the chief cause which led the colonies to determine on resistance. The Scotch-Irish people, by their Annual Synod assembling for fifty or sixty years, manifestly prepared the way for the *union of the colonies in a Colonial Congress*, so that they might jointly inaugurate measures to protect their common interests. In that distinguished body which assembled in 1774, men of Scotch-Irish blood held an honorable place. There were the Livingstons, of New York; John Sullivan, of New Hampshire; Dickenson and McKean, of Pennsylvania; Patrick Henry, of Virginia; and the Rutledges, of South Carolina; and others—men whose ability and culture would adorn any position.

* "Presbyterians and the Revolution," page 121.

This union of the colonies enabled them to realize their power and strength. They petitioned the Crown and Parliament for a redress of their wrongs. But their petitions were unheeded. The conflict was inevitable. On the 4th of July, 1776, the memorable Declaration of Independence was made, and the bold announcement went forth to the world that the American colonies intended to be a free and independent people. The grandest hour of human history had come. The heaven-born principles of constitutional liberty had found a home in the breasts of three millions of people; and a continent—the very paradise of the earth—was to be the permanent resting-place. The history of that immortal day is ever full of thrilling interest to the sons of liberty. The Continental Congress fully realized the tremendous issues involved in that declaration. Behind them were the throbbing hearts of a united people awaiting with intense anxiety for the deed to be done. It was an hour that was to mark the grandest epoch in human history. What a scene was there! On the table in the presence of that able body of statesmen lay the charter of human freedom, its clear-cut utterances flinging defiance in the face of oppression, and proclaiming to the world that America was henceforth the asylum of freemen. It was an hour when strong men trembled. But the anxious silence was broken when the venerable Dr. Witherspoon, in whose veins flowed the best blood of our race, arose and uttered the thrilling words: "To hesitate at this moment is to consent to our own slavery. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning by every pen in this house. He that will not respond to its accents and strain every nerve to carry into effect its provisions is unworthy the name of freeman. Whatever I may have of property or reputation is staked on the issue of this contest; and although these gray hairs must soon descend into the sepulcher, I would infinitely rather that they descend hither by the hand of the executioner than desert at this crisis the sacred cause of my country."*

These burning words from one of the most distinguished leaders of the Congress carried the matter to a triumphant conclusion: the Declaration of Independence was signed, and the foundation of the American Government was laid.

This action of Congress was hailed with universal rejoicings by the people, although they knew full well it would involve them in a terrible and bloody conflict with the British Crown.

As to the influence which foreshadowed this memorable event, it can-

* "Presbyterians and the Revolution," page 166.

not be said that it was wholly brought about by any single cause; but the historical writers who speak of this period are free to say that a large proportion of the great leaders who influenced the colonies to take this decisive step were men of Scotch-Irish blood. "Patrick Henry, of Virginia," said Mr. Jefferson, "was far ahead of us all; he led the way, and the people from the sea-board to the mountains were aroused to action by his burning words." David Caldwell, Ephraim Brevard, Alexander Craighead, and James Hall, with their worthy associates, had the people of North Carolina educated far in advance of the Colonial Congress, as the famous Mecklenburg declaration illustrated. The two Rutledges, the eloquent Tennant, and others kindled the patriotic fires in South Carolina. Duffield, Wilson, Smith, and Thomas Craighead, with their noble associates, prepared the people of Pennsylvania for the coming conflict. The action of the citizens of Westmoreland and Cumberland Counties, with that of Hanna's Town, in May, 1776, told what fearless patriotism the burning words of these courageous leaders had enkindled. The people of New Jersey, under the teaching of Dr. Witherspoon, were ready and impatiently waiting for the hour. Read and McKean were the brave leaders in Delaware. Smith, Rodgers, and Livingston, with their famous "Whig Club," controlled the sentiment of New York. Thornton and Sullivan were leaders of the people of New Hampshire, and already had their forces fighting in the field. These all were Scotch-Irishmen, leading and forming public opinion everywhere. The Governors of the central and southern colonies were not far wrong when they informed the home government that the Presbyterian (or Scotch-Irish) clergy were to blame for bringing about the Revolution, and that it was their fiery zeal which instigated the people to resistance. That the Scotch-Irish clergy exerted a most powerful influence upon the people, by their constant and faithful instruction in the principles of religious and civil liberty, is unquestionably true. How could it be otherwise? On the walls of their homes hung the "National Covenants" of Scotland, which many of their ancestors had signed with their blood. These famous and historic covenants form the rugged and storm-beaten background, on which came out the glorious Declaration of American Independence. The brave, thrilling words of that immortal instrument tell what important lessons the author had learned from his maternal ancestry. Ephraim Brevard and Thomas Jefferson wrote alike. They drank at the same fountain; they had the same instructor. It can be said, without fear of challenge, that Scotch-Irish blood flows through every prin-

principle written in the declaration which forms the foundation of American liberty.

It is a common statement of history that the clergy of the colonies were in advance of any other class in urging resistance to the oppressive legislation of the mother country. The Scotch-Irish clergy, being dissenters, were untrammelled, and bravely did they speak out in defense of their country's right. The published sermons of that day show how ably the ministry labored to form a public opinion that would stand up against every form of tyranny and despotism.

At that period no single agency in the country had such tremendous power as the pulpit. The ministry were universally a highly educated class. They were Calvinists in their creed, and they had learned their principles of liberty from the word of God. They put the issue upon the highest ground. They taught the people that resistance to tyrants was a duty to God. Their courageous words led the people irresistibly onward. "Arm for freedom's cause, appeal to the God of battles, and go forward," was their thrilling appeal sweeping through all the land. Gloriously was their work accomplished when "Independence Bell" rang out the dawn of freedom's day.

The public declaration of the colonies that they had severed their allegiance to the British Crown, all understood must bring on a fierce and bitter war; indeed, Washington, with his armies, was already in the field, and the battle had begun. Rapidly the colonists transformed themselves into sovereign States; and, taking the reins of government into their own hands, elected their own Legislatures and Governors. That seven of the first Governors of the thirteen States should be men of Scotch-Irish blood is an honored tribute to that noble race. This proud distinction indicates the high estimate in which this people were held at the very beginning of the American Revolution. In the long protracted war waged by England to recover her revolted colonies the Scotch-Irish people bore a prominent and honorable part. A large number of the most distinguished officers of the army of every rank were of this people. Gens. Knox, Wayne, Montgomery, Sullivan, Mercer, Starke, Morgan, Davidson, and many others were conspicuous for their heroic deeds and efficient services on many battle-fields.

In the earlier days of the Revolution occurred the famous battle of Saratoga, in which the entire British army was captured. This decisive victory, defeating the well-conceived strategic movement to cut the colonies in twain, has been justly regarded as the great turning-point in American affairs, and, as a leading English historian says, changing

the whole current of future history.* It was this important event which secured the alliance of France, the recognition of Spain and Holland, besides bringing to the surface a favorable sentiment in England. Two brave Scotch-Irish officers, Col. Morgan and Col. Starke, contributed largely if not chiefly to this result. Knowing the importance of checking the invasion from Canada under Burgoyne, Gen. Washington organized a regiment of picked riflemen, placed it in command of Col. Morgan, and dispatched it to the support of Gen. Gates. On the morning of the 7th of October, 1777, the two armies met for a decisive struggle. Col. Morgan commanded the left wing of the American forces, being confronted by Gen. Frazer with the flower of the British army. After fighting had continued fiercely for several hours, Frazer fell by the deadly aim of Morgan's riflemen; and, seeing their commander borne from the field, the whole British line gave way, and the great battle of the war was won. Col. Starke, who had already defeated a strong force at Bennington, seized the fords of the Hudson, thereby compelling the surrender of the entire British army. The whole country was electrified by the victory, and the daring bravery of Morgan and Starke were universally applauded.

During the prosecution of the war the settlements in Western Pennsylvania and Virginia and the new settlements in Kentucky were continually threatened and imperiled by Indian raids, sent out by English officers from the line of forts between the lakes and the Mississippi River. Col. Rogers Clarke, a brave, daring Scotch-Irishman, conceived the idea of organizing a secret force to capture these dangerous outposts. He unfolded his bold conception to Gov. Henry, of Virginia, and obtained a commission to collect a body of trusty riflemen, and such supplies as might be needed. He selected men of his own race, hardy, courageous, and true. They went forth upon their daring mission determined to succeed or perish in the attempt. The expedition was a brilliant success: Gov. Hamilton, with his line of forts, was surprised and captured. The broad sweep of country from the Ohio to the lakes was conquered, and it was the magnificent contribution of a few brave Scotch-Irishmen to the government of the United States.

When the British generals, after a number of manœuvres and various engagements, failed to dislodge General Washington from his strong position in the hill region of New Jersey, they turned their attention to the southern part of the country. Lord Cornwallis was in command, and marching northward from Charleston, he met and de-

* Creasy's "Fifteen Decisive Battles," page 376.

feated the colonial forces under General Gates at Camden, which virtually gave him control of South Carolina. He then advanced his position to Charlotte and Salisbury, North Carolina, his purpose being to pass rapidly through that State to the southern part of Virginia. Suddenly, however, a strong body of Scotch-Irishmen from the valleys of the Watauga and the Holston, under the leadership of Campbell, Shelby, and Sevier, joined by Williams and Cleaveland, of South Carolina, appeared upon the field. They were a bold, fearless body of riflemen. Gloom, distress, and almost despair, had settled upon the Southern colonies. Cornwallis had reported to the British Government that the whole Southern country was subjugated. In a few days came the battle of King's Mountain. Ferguson was killed, and the entire command was captured. It was a Scotch-Irishmen's battle, made at their own suggestion, when they heard the enemy were advancing into the up country. Hope and courage revived everywhere. The Southland was the home of the Scotch-Irish, and they were prompt and ready to defend it at every cost. This brilliant victory proved to be the turning-point of the war in the South, and it was really the beginning of the end. Three months later, and only a few miles from the same place, General Morgan, the hero of Saratoga, fought the famous battle of the Cowpens, completely routing Tarleton's entire command, and inflicting a most disastrous blow upon the British army.

This brilliant victory of General Morgan and his Scotch-Irish troops thrilled the whole country with rejoicing. General Davidson, of North Carolina, wrote that the victory "gladdened every countenance and paved the way for the salvation of the country." The State of Virginia voted General Morgan a horse and sword in testimony of the "highest esteem of his country for his military character and abilities so gloriously displayed." Congress placed on record the "most lively sense of approbation of the conduct of General Morgan and the men and officers under his command;*" also voting him a gold medal, inscribing upon it the terse but complimentary words: "Virtus unita valet;" "United virtue prevails." Of the effect of this signal victory upon the country Lord Cornwallis wrote to General Clinton, the commander in chief of the British forces in America: "It is impossible to foresee all the consequences that this unexpected and extraordinary event may produce." "As the defeat of Ferguson at King's Mountain made to Cornwallis the first invasion of North Carolina impossible, so

* Bancroft's "History of the United States," Volume V., page 484.

Tarleton foresaw that the battle of Cowpens would make the second disastrous." These two decisive victories, won by the heroic valor and patriotism of men of Scotch-Irish blood, foreshadowed the coming surrender of Yorktown. It was the hour when the fatal handwriting came out upon the wall, pointing England to the inevitable result. In her folly she had sown to the wind; in her bitterness she must reap the whirlwind.

Mr. Bancroft, the cultured historian of the American revolution, in referring to this last distinguished service which General Morgan rendered to his country, sums up his career in this forcible language: "Appointed by Congress at the outbreak of hostilities a Captain of *Provincials*, he raised a body of riflemen and marched from the valley of Virginia to Boston in twenty-one days. He commanded the van in the fearful march through the wilderness to Canada. Thrice he led a forlorn hope before Quebec. To him belongs the chief glory of the first great engagement with Burgoyne's army, and he shared in all that followed till the surrender; and now he had won at the Cowpens the most astounding victory of the war. Forced into retirement by ill health brought on by exposure, he took with him the praises of all the army, and of the chief civil representatives of the country. He was at the time the ablest commander of light troops in the world. In no European army of that day were there troops like those that he trained. The corps under him so partook of his spirit that they were fashioned into one life, one energy, and one action."*

In reviewing the different influences which worked jointly and so successfully to the achievement of American independence we are persuaded that the American clergy have not yet received at the hands of an enlightened public sentiment that tribute of recognition and praise to which their distinguished services so justly entitled them. Mr. Headley, in his attractive little volume "*The Chaplains and Clergy of the Revolution*," has done something to vindicate the memory of these noble and godly men, who stood bravely up for their country's right in that perilous day.

He begins his little work with these significant words: "Notwithstanding the numberless books that have been written on the American Revolution, there is one feature of it which has been overlooked. I mean the religious element. In this respect there is not a single history of that great struggle which is not so radically defective as to render the charge against it of incompleteness a valid one. And he who for-

* Bancroft's "*History of the United States*," Volume V., pages 488, 480.

gets or underestimates the moral forces that uphold or bear on a great struggle lacks the chief qualities of an historian."* In speaking of the American clergy on the present occasion and the part they bore in the great struggle of the Revolution, we are restricted of course to those who belong to the Scotch-Irish race. The ministers who were of this blood were almost without exception Presbyterians, and without exception, too, they were staunch supporters of the cause of American liberty. Having urged resistance to the unjust legislation of the British Crown, they were not wanting in the hour when the conflict came. Being men of liberal culture and thoroughly conversant with the issues involved in the struggle, it is not surprising that their influence was great among the people. No class of men did so much to fire the popular heart with a determined spirit of resistance.

Craighead, McWhirter, Hall, Tennant, and others, all ministers, were sent into different sections of the country to arouse and stir the people to action in the great crisis. Many of them raised companies and regiments and courageously led them in battle. Many were chaplains in the army; and when reverses and depressions came, it was their stirring appeals which kept the patriotic fires burning, and awakened fresh courage for a renewed struggle. They served in almost every capacity. They were in Legislatures, in State conventions, in councils of safety, in all positions which required wisdom, vigor, and decision. Washington knew the value of these distinguished men as counselors. Witherspoon, Rodgers, McWhirter, Caldwell, and Duffield were often in conference with him in the darkest days of the Revolution. He knew he had their sympathies, and he had respect for their judgment. He sometimes risked important movements on their information about places, persons, and surroundings, and they never failed him.

Rev. Dr. Witherspoon, of Princeton, was one of the most conspicuous characters of this period. He served in the Continental Congress for a number of years, and it was conceded that he had no superior in that distinguished body. He was a member of every important committee, and his influence was recognized as a most potent factor in guiding the government safely through that stormy period.

Tennant, of Charleston, was the close associate of the Rutledges, the Pinkneys, Drayton, and Gadsden; they knew his strength and sought his counsel. He was a member of the State convention, and it was his powerful influence with the people which aroused them from their lethargy, when brave men feared all was lost.

* Headley's "Chaplains and Clergy of the Revolution," pages 13, 14.

Turning to New Jersey, we find the Rev. James Caldwell the popular idol of the State. As chaplain of the First Brigade, he kept the enthusiasm of the troops to the highest pitch. When reverses came, his resolute spirit rose with the hour. He flung despondency to the winds, giving encouragement to all by his cheering words. When the supplies of the army were running short, and all efforts to secure them were unavailing, he was induced to accept the position of Assistant Commissary General. Such was his indomitable energy and his personal favor with all classes that he soon had the army amply supplied. To him the general officers looked continuously for reliable information about the enemy. He seemed ubiquitous, and nothing could escape his keen, penetrating scrutiny. Washington esteemed his service invaluable. The invading force could keep nothing concealed from his incessant watchfulness. His own vigorous enthusiasm he imparted to the people everywhere. He seemed by intuition to know the plans of the enemy, and so often did he thwart their plans and purposes in their inception, that a large price was offered for his capture. On one occasion he ventured to his home, aiming to get his family out of the way of the frequent raids of the enemy. Apprised of his coming, the Hessian troopers made an effort to capture him; but failing in their designs, they murdered his wife in the presence of her children, firing the manse over them, and only the prompt efforts of neighbors saved the little children and the dead body of the mother from the flames. It was a fearful blow to the husband and father. His sufferings seemed, however, if possible, to give him greater influence with the army and the people. The best families of the State asked the privilege of caring for his motherless children. Lafayette adopted one of his sons, and gave him the love and opportunities of his princely home. His trials increased, rather than relaxed, his energies in the varied offices in which he served. When the battle came, he was always with the soldiers in the thickest of the fight. On one occasion, in a hot engagement at the village of Springfield, he discovered the fire of one of the companies slackened for want of wadding; he quickly rushed into a Presbyterian church near by, gathered an armful of Watts's hymn books, distributed them along the line, and said: "Now put Watts into them, boys." With a laugh and a cheer they rammed the charges home, and gave the British Watts with a will.

The upper part of New Jersey being a strong strategic position, Gen. Washington kept a strong force there continuously; and the important service of Mr. Caldwell, until the day he fell by the hand of an assassin, it would be impossible to overstate. "He was a man of un-

wearied activity, and wonderful powers. Feelings of the most glowing piety and the most fervent patriotism occupied his bosom at the same time, without interfering with each other. He was one day preaching to the battalion; the next, providing ways and means for their support; and the next, marching with them in battle. If defeated, assisting in the most efficient way to conduct their retreat; if victorious, offering their united thanksgiving to God, and the next day carrying the consolations of the gospel to some afflicted or dying parishioner."*

Would that time would permit the mention of other clergymen—Evans, Rogers, Allen, Kerr, Cummins, David Caldwell, Patillo, Alexander Craighead—all belonging to this patriotic race, who wrought with great power and efficiency in the struggle for American independence!

When a careful review is made of the powerful and influential causes which led to the successful achievement of our national rights and liberties, we are persuaded no single influence will stand out with greater prominence than that of the American clergy.

We have spoken of statesmen, of warriors, of clergymen, of battle-fields and victories that give honor and renown to the Scotch-Irish name. All, however, has not been said. There is another chapter of our history which can never be forgotten, and over it may be placed the bold head-lines: *The Power behind the Throne, that is greater than the Throne itself.*

What shall be said of the women of the Scotch-Irish blood? Glorious women are they. They suffered; they endured; they toiled; they struggled; they encouraged; they prayed; they comforted. They were wounded; they were sabered; they were murdered; they died like heroes; they were faithful to their country; they were faithful to their sires, their husbands, and their sons. They have made Scotch-Irishmen the best blood in the world.

In this presentation of the important and distinguished part taken by the Scotch-Irish in bringing the struggle for American Independence to a successful issue, we would express the highest admiration for the illustrious part borne by others in securing this common heritage.

In the first great crisis of the Revolution, when the sacred cause of our liberties seemed to tremble in the balance, men of Scotch-Irish blood threw themselves into the breach, and struck a blow that made Saratoga immortal. At a later period, when the enemy had overrun the

*Headley's "Chaplains and Clergy of the Revolution," pages 230, 231.

Southland and were proudly boasting that the end was near, the brave sons of Ulster gave a lesson in the science of war at King's Mountain, at the Cowpens, and at Guilford Court-house, which taught the British Crown that not a foot of American soil had been conquered, after all the seven years' warfare. And when the "Articles of Peace" were signed, the Western boundaries of the United States were lifted from the top of the Alleghanies to the banks of the Mississippi, and because a handful of daring Scotch-Irishmen had said with their rifles: "It must be so."

And still another word must be written, which reflects imperishable honor upon the noble character of this people. In the dark days of Valley Forge, when Washington was sorely tried, and his spirit heavily burdened, when men in the Congress and in the army, who should have held up his hands, were combining to accomplish his removal, thanks to the God of the brave, no Scotch-Irishman ever laid the weight of a feather upon the troubled heart of their country's chief-tain. Everywhere, in the Congress, in the army, in the gloomiest days of the Revolution, this patriotic people stood by their great commander, until he returned his commission into the hands of those who gave it, with its sacred trust gloriously accomplished. And in after days, when times of peace had come, and Virginia was prompted to give to Gen. Washington a testimonial of her appreciation of his distinguished services, he received it; but, turning to the Scotch-Irishmen of the Valley of Virginia, who had stood by him in his darkest hours, he presented the entire donation to them for their "Liberty Hall," that their sons might be educated in the principles of their noble sires.

When the great Revolution of 1776 was brought to a successful termination, and the British Government recognized the independence of the United States, the American people found themselves confronted with a profound problem full of difficulties and dangers. A better organized and more efficient government must be constructed, while the eyes of the nations are looking upon the bold venture with intense concern. The outside pressure of a common enemy being removed, the thirteen colonies felt for the first time the full meaning of their individual independence and sovereignty. The experience of a few years very clearly demonstrated that the "Articles of Confederation" were not sufficient as a bond of government between the States. The army had been disbanded, Congress was powerless to execute its regulations, and sectional jealousies were rife. It was a critical period, and strong men trembled as they looked into the future. But behind the cloud the hand of an all-wise Providence was steadily guiding the destinies of the American people.

On the 14th of May, 1787, a Convention of all the States was assembled at Philadelphia to construct a better and more satisfactory government, which should effectually secure to the people their rights and liberties and create a stronger bond of union. It was a sublime spectacle, the like of which had never filled any page of human history. The Convention was a body of great and disinterested men, who fully realized the difficult and responsible task before them. Mr. Curtis, in his able work on the Constitution, says: "There were men in that assembly whom for genius of statesmanship and for profound speculation in all that relates to the science of government the world has never seen overmatched."*

Washington was unanimously made the President of the Convention, a position scarcely less important than that of commander of the American armies. In accepting the position he addressed a few words to the delegates with great candor and solemnity, urging integrity in the work before them, and closed with the impressive utterance: "The event is in the hands of God." The deliberations of the Convention were continued consecutively until the 17th of September, a period of about four months, when that immortal instrument, the Constitution of the United States, was concluded, adopted, and sent to the several States for their ratification. The members were awe-struck at the result of their counsels: the Constitution was a nobler work than any one of them had believed it possible to devise.

After a century's history we see the wonderful wisdom with which they builded. Mr. Gladstone, the great English statesman, speaking of the American Constitution, says that it is "the most wonderful work ever struck off at a given time by the brain and purpose of man." Mr. Alexander Stephens, one of the profoundest writers on the American government, speaking of the framers of the Constitution, refers to them as "the ablest body of jurors, legislators, and statesmen that has ever assembled on the continent of America." The Constitution formed at this period is often spoken of as a compromise measure. This is true only in a certain sense. All were agreed that the new general government must have granted such powers as will give it efficiency and support; all else must be reserved to the States. The distribution and linking together in the best regulated form these several powers were matters of compromise. In working out this difficult problem of the constitutional government for the American people, men of Scotch-Irish blood bore a distinguished part, for they were well

* "Curtis on the Constitution," Volume I., page 387.

and ably represented in that body of intellectual giants. Alexander Hamilton, James Wilson, and John Rutledge were of this people, and they were three of the most conspicuous leaders in the Convention, their extraordinary abilities all lying in different directions. After an elaborate discussion of the principal matters which were in some way to be embodied in the Constitution, Mr. Rutledge was appointed chairman of a committee of five to make the first draft of this wonderful instrument.* Mr. Bancroft, speaking of this important committee, the majority of which were of Scotch-Irish ancestry, takes occasion to say of Mr. Rutledge: "That he was the foremost statesman of his time south of Virginia. He was the pride of his State, and always looked to whenever the aspect of affairs was the gravest. In the darkest hours he was intrepid, hopeful, inventive of resources, and resolute, so that timidity and wavering disappeared before him."† Patrick Henry pronounced him the most eloquent man in the Congress of 1774. The logical structure and frame-work of the Constitution is in a large degree the work of Mr. Rutledge, giving immortal honor to his name and race. When shortly afterward the Constitution was before the State Convention of Pennsylvania for adoption, Mr. Wilson, being a member of the body, made the most powerful and comprehensive analysis of its principles and powers that has ever yet been heard.‡ It was Mr. Hamilton's brilliant abilities that won over New York to the adoption of the Constitution. The indorsement of Rutledge carried the matter before the Convention of South Carolina.

Mr. Madison, who took such an active part in the construction of the Constitution, and was so closely allied with Mr. Hamilton in securing its adoption by the country, has been sometimes denominated a Scotch-Irishman by faith. He was most thoroughly imbued with the ideas and opinions of this people. To quote Mr. Bancroft again, he speaks repeatedly of Mr. Madison as being a thorough disciple of Dr. Witherspoon, of Princeton, by whom he was educated. He is an illustration of the fact that the teacher sometimes re-appears with conspicuous power in his pupil. Mr. Madison is not the only student who came away from Princeton having his whole being permeated by the instructions received from the master spirit presiding there. The profound principles of civil and religious liberty could almost be felt in the atmosphere of Princeton.

* Elliot's "Debates," pages 216, 217.

† Bancroft's "History of the United States," Volume VI., page 274.

‡ Elliot's "Debates," Volume II., pages 418-529.

In April, 1789, the government of the United States was organized, and Washington for the third time was called to take the headship of the affairs of his country; and when Chancellor Livingston administered the oath of office and cried, "Long live George Washington, President of the United States!" the earth shook with loud huzzas, and there flashed through the heavens the words of the Hebrew prophet, that "a nation shall be born at once." In that auspicious hour the principles of constitutional liberty lifted up their gorgeous structure to the gaze of an astounded world, and freedom, putting aside her battle-rent garments, was peacefully wedded to the hearts of three millions of American freemen. It was a glorious day, full of thrilling interest, and radiant with anticipations for the future; and yet there lurked in many hearts a tinge of anxiety lest all might not go well as the new "Ship of State" loosed from her moorings.

But he whose hand was upon the helm chose wisely his counselors. Mr. Jefferson was chosen Secretary of State; Alexander Hamilton, Secretary of the Treasury; Henry Knox, Secretary of War; Randolph, of Virginia, Attorney-general. Rutledge, Wilson, Blair, and Iredell were appointed Associate Justices for the Supreme Court. Distinguished sons were they all of that noble race who by their courageous lives for their country and their God have made Scotland and Ireland famous forever.

On the assembling of the first Congress in April, 1789, under the new Constitution, it was found that a large number of the States had proposed a series of amendments, and the first of these was to the effect that "Congress shall make no law respecting the establishment of religion." The separation of the Church and State is universally regarded as one of the most remarkable features of the government of the United States. This great triumph in favor of religious liberty was not secured without a fierce struggle. Some maintained that the Christian religion should have the protection and support of the State. Others held to the conviction that the Protestant religion in some of its forms should be established by law. So soon as the separate colonies began organizing independent State governments it was evident that this question would have to be met. In October, 1776, the Scotch-Irish people of Virginia brought this question in a clear, distinct issue before the Legislature of Virginia in an able memorial to that body from the Presbytery of Hanover. The paper had been prepared with care, and went straight to the mark. It produced a profound impression. It was the first meeting of the Legislature as an independent State, and many foresaw that religious establishment was doomed.

In April, 1777; May, 1784; October, 1784; and August, 1785, this Presbytery of Hanover presented additional memorials of great ability on the same subject. Mr. Jefferson, in 1779, presented to the Legislature his famous bill establishing religious freedom. It was a bold enunciation of a grand principle, important to Church and State alike. In what way the author reached his wonderful conclusions he has not intimated. He had before him, however, the able memorials of the Hanover Presbytery, which discussed the whole question in the most exhaustive manner. On the 10th of January, 1786, the bill became a law, and the victory for religious freedom was won. Mr. Madison advocated the bill in a speech of great ability; and when it was passed, he said: "In Virginia was extinguished forever the ambitious hope of making laws for the human mind."

"The principle on which religious liberty was settled in Virginia prevailed at once in Maryland. In every other State oppressive statutes concerning religion fell into disuse, and were gradually repealed. This statute of Virginia, translated into French and Italian, was widely circulated through Europe."*

The demand of the first Congress for an amendment prohibiting any establishment of religion was a result brought about by the protracted and fierce struggle in the Virginia Legislature.

To the Scotch-Irish people is due the distinguished honor of ingrafting the profound principle into the government of the United States: *A free Church within a free State*. As far back as 1729 they demanded that all expressions in the Constitution of their Church referring to the exercise of powers by the civil magistrate in ecclesiastical affairs should be stricken out. And when the colonies threw off their allegiance to the British Crown, they raised the question at once that religion should not be established by the State in any form, leaving every one free to worship the divine Being in any manner or way they might choose. It was a glorious achievement, and it seems impossible to realize the magnitude of the blessings which it conveys.

In estimating the influence of the Scotch-Irish race in the formation of the government of the United States, there can be but one conclusion arrived at by a careful study of the history of that period, and that is that it was paramount to any other.

At the beginning of the American Revolution the blood of this race had a far wider distribution in this country than is generally supposed. Intermarriage gave a rapid intermingling with other classes of people;

* Bancroft's "History of the United States," Volume VI., page 158.

and when events began to foreshadow the formation of a new government by the colonies, well-nigh half the population had this blood flowing through their veins. As a class, this people were very largely Presbyterians in their religious opinions; and thereby they became embodied into a compact and powerful Church organization, giving tremendous force and intensity to their influence. On the great questions of the day they were virtually an organized unit, converged into a burning focus; and it is not surprising that their influence was felt everywhere, giving form and character to public opinion on all these issues. Their ecclesiastical government extended into most if not all of the colonies; and their assemblies, coming together year by year, taught the lesson and exhibited the advantages of a strong, organized unity. Far across the waters the British Crown and Parliament saw what must be the inevitable outworking of these Presbyterian Synods. It was very manifest that this powerful ecclesiastical organization was rapidly educating the public mind to see the great benefits to be derived from a compact political body in resisting all encroachments upon their civil liberties. The Scotch-Irish people thoroughly understood the advantages of their Presbyterian system, and the disjointed elements of the revolutionary period felt and recognized its unifying power. There can be no question as to the fact that the American commonwealth is the outgrowth of that Presbyterian polity which was so thoroughly interwoven into the lives and convictions of the people who constructed it. If there was any one thing more obnoxious than another to the Stuarts and the Georges, who sat upon the British throne, it was Presbyterianism. To them it was the embodiment of all that was dangerous to the high prerogatives of kings: it was a fierce lion in the way when royal authority disregarded the rights and liberties of the people.

No people have ever enjoyed to a greater extent the blessings of constitutional liberty than have the people of this country; but it must not be forgotten that this blessed heritage cannot become a permanent possession if the principles which underlie the American Government are allowed to slip from the mind. It is still true that "eternal vigilance is the price of liberty." The success of the government of the United States has immeasurably overleaped the boundaries anticipated by those who laid its foundations with a trusting but trembling hand. The principles, which were ready for the using, came to their hands battle-scarred with the conflicts of centuries, but never yet had they been built up into a great constitutional government, guaranteeing to millions of freemen their rights and liberties under law. This grand

and immortal work was accomplished by our fathers, and blessed be their memories to the latest generation!

It is a surprising fact that no elaborate and exhaustive work has yet been written upon the American Government, although it is the great wonder of the nations. The work of Mr. Curtis, Mr. Frothingham, and Prof. Johnston, while useful and attractive, are mainly historical. The learned work of Judge Story has the nature of a legal interpretation of the Constitution as the fundamental law of the land. By far the ablest and most comprehensive treatise on the Constitution and Government of the United States is written by Mr. Calhoun. No man gave more profound thought to the principles and genius of the government of this country, and it is greatly to be regretted that he did not live to revise and prepare his work for publication himself. DeTocqueville, the eminent French statesman and political philosopher, in his "Democracy in America," has produced a very able work on American Government and institutions. He has shown a very keen and philosophic perception of the varied characteristics of the government and its workings with the people. He saw, as by intuition, the deep rootings of some of its fundamental principles, as is seen in the following utterances: "The most profound and capacious minds of Rome and Greece were never able to reach the idea, at once so general and so simple, of the common likeness of men, and of the common birthright of each to freedom." He also said: "The advent of Jesus Christ upon earth was required to teach that all the members of the human race are by nature equal and alike."*

The American Government is generally believed to be a legitimate outgrowth of the English Government in its general features, only such changes being made as were required to give it a republican form. That the Constitution and the Government of the United States owe much to "Magna Charta" and the "Bill of Rights," is certainly true; but the profound principles of this wonderful structure are much older than this. They have the strength and vigor of centuries, and find their first announcement from Mount Sinai, where the great Hebrew commonwealth was framed and given to the Hebrew people as a direct revelation from God himself. That was the only civil government which the divine Being has ever formed for the human family. He gave the Ten Commandments as a written Constitution, and gave besides a code of specific laws to govern the daily life. It was a perfect government; needed no amendments; nothing was to be repealed; noth-

* DeTocqueville's "Democracy in America," Volume II., page 15.

ing was to be added. The people immediately organized under it, and all went well. The Hebrews had a population of about two millions; the American people had about the same. The Hebrews were divided into twelve tribes, each with a definite territory and a specific government; the Americans were divided into thirteen tribes or colonies, each with a definite territory and a specific government. The twelve tribes formed a federal government, known as the Hebrew commonwealth; the thirteen colonies formed a federal government, known as the American commonwealth. These are the only two governments in human history which came into existence at once, and under a written Constitution. They are the two best governments the race has ever enjoyed. Moses was the first head of the one, Washington was the first head of the other, and the divine Being the recognized Head and Author of both. It would seem that there is here something more than similarity. The principles which enter into the structure of the one enter into the structure of the other: they are both republics.

This wonderful Hebrew commonwealth was located by the divine Being at the confluence of three continents, and was set upon a hill to be the light of the world for all time. The nations which came in contact with the Hebrews borrowed from them in many things. Gale, in his celebrated work, "The Court of the Gentiles,"* shows conclusively how liberally the Greeks borrowed from Moses, both as to laws and philosophy. Solon and Plato were evidently conversant with the writings of Moses.

The Twelve Tables of the Romans were confessedly borrowed from the Grecian legislation, and so linked with the Mosaic laws. Both ancient and modern writers of Roman history state that the individuals commissioned by the Senate and Tribune to form the Twelve Tables were directed to examine the laws of Athens and the Grecian cities. Such a procedure was but natural, that the written laws of older nations should be examined in framing a new code of laws for the Roman Government. Sismondi, in his "History of the Fall of the Roman Empire,"† mentions the fact that "when Alfred the Great ordered a republication of the Saxon laws he had inserted several laws taken from the Judaical ritual into the statutes." The same author states that "one of the first acts of the clergy under Pepin and Charlemagne of France was to introduce into the legislation of the Franks several of the Mosaic laws found in the books of the Pentateuch." The learned

* Wines's "Laws of the Ancient Hebrews," pages 336, 337.

† Spring's "Obligation of the World to the Bible," pages 76, 77.

Michaelis, Professor of Law in the University of Gottinger, remarks that "a man who considers laws philosophically, who would survey them with the eye of a Montesquieu, would never overlook the laws of Moses." The able historian, Millman, in his "History of the Jews," speaking of Moses, and the wide acquaintance with his writings among other nations, affirms, that "the Hebrew law-giver has exercised a more extensive and permanent influence over the destinies of mankind than any other individual in the annals of the world." That the succeeding ages, as well as those that were contemporaneous, were deeply indebted to Mosaic institutions, is unquestionably true. Moses himself foresaw this, and labored to impress the thought upon his countrymen as a powerful motive for the careful observance of their institutions. "Keep therefore" said he, "and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear of all these statutes, and say, Surely this great nation is a wise and understanding people."* The distinguished writers of every country, who have written elaborately of the fundamental laws of society, which secure individual rights and protect the personal interest of all parties, refer almost without exception to the Hebrew government and its institutions as the original source of all such laws. Beyond all question, the Hebrew commonwealth is the background, out of which has been brought the greatest and most perfect human structure the world has ever seen—*the American commonwealth*.

The American people obtained their ideas of liberty and right directly from the word of God; they knew there was no mistake in the teaching, and this made them courageous and determined in the struggle for their liberties.

The framers of the American Government often in their writings speak of the natural right, which belongs to all men, and were possibly unconscious of the source of the great idea. Gratian, the distinguished Puritan writer, in defending natural right, said: "He termeth it that which the books of the law and the gospel do contain." The people who founded the government of the United States were thoroughly conversant with the word of God, and they thoroughly understood its infallible teachings as to the rights of men. The Bible is the original and true foundation of our American government. People in other lands have made this important discovery. Montesquieu has said: "Christianity is a stranger to despotic power."† DeTocqueville, an-

* Deuteronomy, chapter iv. 6.

† Spring's "Obligation of the World to the Bible," page 91

other brilliant and instructive writer, says of the religion of the gospel: "It is the companion of liberty in all its battles and all its conflicts; the cradle of its infancy, and the divine source of its claims."*

The people of Scotch-Irish blood, who wielded such a powerful influence in the formation of the government of the United States, were a people whose lives and being were permeated with the teachings of the word of God. From that divine source they gathered the profound principles of civil and religious liberty, which they were determined to assert and maintain at any and every cost. The blessings and privileges which are enjoyed under the administration of the constitutional government of our country teach in a most conspicuous way the value of the principles which enter into its structure. But when it is seen that these principles of human right and liberty are grounded in the word of God, that they are in reality a direct revelation from the divine Mind, they take on a value and measure of excellence which can only be measured by the purposes of the great God himself.

With what watchfulness and care should the citadel of American liberties be guarded! Here in this heaven-favored land shines the light, the glorious light of constitutional liberty, which is to lighten the world.

Never, never, to the latest day, can America forget the precious blood of Ulster's sons. In the conflict for freedom they were conspicuous for unfaltering fidelity and indomitable courage. In that critical hour, when a constitutional government was to be formed, the genius and spirit of this wonderful people led the way; and when the amazing structure was complete, Providence wrote the words upon the pages of human history that Scotch-Irishmen had come to America for such a time as this.

*Spring's "Obligation of the World to the Bible," page 91.

THE SCOTCH-IRISH RACE AMONG THE NATIONS.

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There is, and there necessarily must be, a marked resemblance between all God's works and ways, whether in creation, or providence or redemption. They are perfect, and consequently must be like each other so far as they can be compared. This thought is sublime and most suggestive. The same divine hand may be seen in the realm of creation and of history. The same mind reigns in both, the same designs, and the same mode of working. The same movements, the same features, the same principles prevail. Hence, with the utmost confidence, we may go to the study of the one for light upon the other. The particular matters may be different, but the principles, or laws, must be the same. Wherever we can trace a resemblance or a similarity of principle there we see the hand of God and the laws by which he directs. Because they throw light upon each other, the study of either will help us to a fuller knowledge of the other.

For our present purpose we may take two of the most sublime objects: one in the realm of creation, and the other in the realm of human history. Because they are most sublime, and both bear the impress of God's hand, we may justly use them in a study in which at least one of them is involved. One is the gulf stream, among the most stupendous of all the works of creation; the other is the Scotch-Irish race, just as remarkable amid the movements of mankind. God's hand may be seen in both; and from the study of the one which science can trace and measure and comprehend, we can infer much concerning the other which otherwise we could not comprehend.

The *gulf stream* is the most marvelous and sublime moving thing that marks the works of the Almighty on our globe. It is a stupendous river in the ocean. It has flowed on and on irresistibly since the world was made. In its sublime circuit it washes the shores of continents, it rolls over the lovely beds of oceans, it visits remotest islands, it wanders through every clime, it cools the expanses of equatorial seas, it melts the proud iceberg and stops it on its adventurous career. It carries on its bosom the navies of every

nation, it swallows up in its vortex the mightiest rivers that flow down from the lands. It awakens the wildest tempests throughout the measureless leagues of the oceans. It carries the finest timbers of the sunny Bahamas to warm up the dreary cabins of the White Sea. It sends verdure and wealth through the happy lands of Europe, and it awakens those blessed gales by which we, in America, are refreshed amid the torrid days of summer. Such is the gulf stream, than which our earth has nothing that shows on a grander scale the wisdom and goodness and power of the sublime Creator.

The *Scotch-Irish race* is an element which holds a position among the human family analogous to that of the gulf stream amid the ocean regions. This is, of course, the theme of the present hour, and the subject for the more vivid apprehension of which we have introduced what may at first appear an unmeet comparison. Without the foolish vanity of entertaining disparaging thoughts toward other races or classes, if any could be found in this region in which the same blood is not mingled, our predominating thought is that this race—in history, in character, in mission, and in responsibility—has a position that is unique and pre-eminent amid the other races and classes of mankind. We may be both unable and unwilling to give that position a name, and therefore we prefer to let some of the simple facts speak for us.

The Scotch-Irish are a race wide spread and influential; but the expression is also descriptive of a *system* that is well-known and everywhere the same. It is a system in which there are certain great principles and characteristics which have made that people what they are. So intimately connected have become these principles and the race, that, in common apprehension, they are almost synonymous. To understand our subject clearly, we must place the principles distinctly before us. For greater simplicity they may be reduced to these three: *National freedom, general education, and sound scriptural faith*. These are almost a synonym for the Scotch-Irish race. They are what constitute the life of this people and what has given these their pre-eminence. The race, as far as distinguished, has always been a living exponent of them. Freedom, general education, and scriptural faith are their peculiarity, just as its greater saltiness, its indigo blue, and its higher temperature are the distinctions of the gulf stream. [The Scotch-Irish have this badge: by this they are known at every point of history; to disseminate and defend them is the great mission and glory of the race. Add to this the personal characteristics of its people—tenacity of purpose, energy of char-

acter, and the habit of being guided by principle rather than momentary impulse—and then we have the race before us in their best estate. These are what have given them their eminence, and of these they are the synonym, as they are also the champions wherever found.]

We have said that both bearing the impress of the same glorious Author, and both being the most sublime, one in creation and the other in history, there is an astonishing parallelism between these two objects—one as it flows incessantly on amid the restless seas, and the other with a course which can be traced back through the stormy ages to the days of the apostles. To see this similarity there needs to be no resting on mere conjecture, no straining of theories; the simple facts, as they lie before every student of history, are all that we need.

We may, therefore, use the gulf stream, whose laws and movements are so well known, as a splendid illustration through which we may reach a clearer and fuller knowledge of the history and mission of the Scotch-Irish race. In so doing, we would not ignore the other nations and races of men any more than we would ignore the other oceans and lands while tracing the wonders of the gulf stream. The race has evidently a peculiar and exalted mission, and our present aim is to understand this.

The *first* point wherein we find the similitude between the two is in the fact that amid all its wanderings and vicissitudes the gulf stream retains its clearly marked boundaries and presses on steadily to its predestined end. From its first perceptible movements at the equator until it disappears amid the ice of Nova Zembla nothing can turn it from its course. It is whirled around under the blazing suns of the equator, it is encountered by the stern cape of South America, it is rushed through the Caribbean waters, it is almost boiled in the Mexican basin, it is crushed in by the Florida straits, it is bent in its path by the immovable Bahama Islands, it is lashed into storms by the monstrous icebergs, it is congealed by the icy seas of the frozen north; still on and on it goes in its destiny to heat the shores of Europe, to spread over them verdure and luxury, and to keep alive the tribes of the distant north.

Precisely thus is it also with the Scotch-Irish race of men. The same divine hand appears. Can we trace this marvelous career without seeing a sublime type of that race? Formed out of a roving people of Western Asia, fresh from the vast wilds in the interior of the far East, it is assailed by the murderous assaults of iron Rome;

it is opposed by savage hordes led by old Druid priests smeared over with the blood of human sacrifices; it is attacked by the wild Goths, who made even the "Imperial City" to tremble before them; it encountered the darkness and guilt and cruelty of the middle ages, when all hope for mankind seemed to have gone, it was persecuted with a persistence and a bitterness of hate which were positively Satanic—still, in spite of all, it pressed on to the fulfillment of its sublime mission, even that of being the salt of the earth, and, in the end, of rescuing the whole family of men from the horrors of barbarism.

The *next point* of resemblance is, as to the gulf stream, a course the whole of which is marked by the turbulence of incessant storms, wildest tempests, and dangers that are dreaded by even the boldest sailors. So much is this the case that for many an age they have given to it the appropriate name of the "Storm King of the Atlantic." The cause is, that the greater heat of the stupendous current above the temperature of the surrounding waters, at the line where it touches the cooler waves, sends up fogs, rouses winds, and causes perpetual rains that make its track so stormy.

The marvelous counterpart of this, in the Scotch-Irish race with their love of freedom, and their unflinching adherence to the truth of God's word is found in the horrible persecutions which have marked every point of their history as they moved through the ages. Hate and opposition and falsehood and murderous cruelty and tortures and deaths of agony have been their portion at every stage. Their whole course through the ages was marked by wars and persecutions and turmoils and bloodshed most appalling. This was what might have been expected. The race was the living exponent of light and truth; but that was what depraved men could not endure. It sprung from the horrible fact that the unrenewed heart "loves darkness rather than light." It was the awful fulfillment of our Lord's words: "I came not to send peace on the earth, but the sword."

This stormy, bloody course through the ages of the Scotch-Irish race cannot be appreciated without at least a glance at some of its terrible scenes. We pass over the dimmer events of their history from the time of their taking shape as a distinct people in Asia Minor for over sixteen centuries, until their cruel persecutions as the Cameronians in Scotland. Then what a bloody panorama does their history pass before us! We see them tortured and butchered at Bothwell Bridge in 1679; slain by thousands by the troops of James II. at Killiecrankie in 1689; pale and dying as they struggled

through the use of mere morsels of rats and mice and other repulsive things to maintain life in the siege of Derry in 1689; nobly fighting against three times their own number and triumphing under King William III. at the battle of the Boyne in 1690; and with a fortitude unmatched in all time enduring the more than savage brutality by which they were torn limb from limb, roasted alive, and flung by pitch-forks into the warring flood at Vinegar Hill in 1798. Then might we glance at the cruelties endured by our Cameronian ancestors under Charles II. in the hills and glens of Scotland, thus made immortal by the untold sufferings of the heroes of the Covenant, the bravest of the sons of men. To show that in this we use not one word of exaggeration, I give a few sentences from Prof. Blackie, one of the most reliable of authors. The old Scotch-Irish race, transferred from Galatia into the strongholds of the British Islands, nurtured by the saintly Culdees, of Icolmkill, preserved by the Lollards for a thousand years, wrestling with the storms of persecution through Claverhouse and his blood-thirsty-dragoons sent by Charles II.; and this is the portrait of Prof. Blackie: "This terrible persecution extended to every rank, age, sex, and condition, from the kingly Duke of Argyle, who said as he walked to the scaffold, 'I could die as a Roman, but I choose to die as a Christian,' to peasants, shepherds, and even children, who were butchered by the brutal dragoons as remorselessly as the wildest beast rends its prey and with a still more remorseless cruelty."

The sufferings of that "killing time," as it was called, when every species of torture, indignity, and oppression was used, are written fully only in the book of God's remembrance. That weather-beaten stone in the old Greyfriars church-yard in Edinburgh, which records the sufferings of the martyrs in its simple words, states that, "from May 17, 1661, when the most noble Marquis of Argyle was beheaded, to the 17th of February, 1688, that Mr. James Renwick suffered, were one way or the other murdered and destroyed for the same cause about eighteen thousand." *In twenty-seven years eighteen thousand slaughtered;* and yet that was only about-one quarter of the time of the deadly struggle! And yet again, these sufferers were our ancestors of the Scotch-Irish race; and this was only one of the hundreds of tempests through which they had to pass in securing to us the heritage of freedom and education and scriptural truth we now enjoy. This is the Scotch-Irish race, and this is *one* point and *one only*, in the tempestuous career through which they were led up and on to the sublime work of securing this independence and tak-

ing a leading part in maturing the Constitution of this land, destined to a place so high amid the final achievements of mankind.

The *next point* in which these sublime objects may be compared is that they are the great sources of heat and light and health, the one to the material and the other to the moral world. Such is it with the gulf stream, whose influence is enjoyed by a large part of the inhabitants of our earth. Under the burning suns of the equator, in the torrid regions of the Caribbean Sea, and within the scorching shores of the Mexican Gulf, it becomes surcharged with heat, so that according to Lieut. Maury *it contains surplus heat enough to keep in constant flow a stream of molten iron as large as the Mississippi*. This heat it carries thousands of leagues and distributes over the frost-bound rivers of the dreary North. But for it, instead of the genial climate of England, there would be in that land but the deadly frosts that forever bind up the dreary Labrador. By its influence all the life-giving currents of the Northern Atlantic are kept in flow, the fertility of all Western Europe is preserved, the ocean adjoining us is kept open to navigation, and the healthfulness of nearly all Christendom is continued from age to age. In a most real and sublime sense, *as the arteries of the heart are to the human body, so is the gulf stream to half the world. It is one of the grand arteries of the globe.*

So, precisely, is it, and has it been, with this noble system of the Scotch-Irish race. The researches of modern scholars, especially Germans, are showing that this system embodied in the old college of the Culdees in Iona did more to carry light and truth and a pure gospel to all parts of Great Britain and France and Germany and Switzerland during the sixth, seventh, and eighth centuries than did all other systems besides; and, with the gospel, to diffuse letters and science, industry and civilization. These facts are coming to light in a wonderful manner at the present time. It is not exaggeration to say that the *influence of this system is giving moral and spiritual health and life and robustness to the greater part of Christendom*. This is a bold assertion. But we stand by it. What has the system done? What is it doing to-day? It is affecting all other systems and Churches in Christendom. Is it not the indubitable testimony of experience that it gives muscle and nerve to Christianity, that it has always stood up for the truth even unto death in every martyr Church, that its very foundation is principle firm and immovable, that everywhere it would take the crown from the head of proud man and place it upon the brow of King Jesus; that, as proved upon thousands of bloody battle-fields, it has everywhere been the *friend*

of liberty and the uncompromising foe of despotism; and that, while it humbles human pride, it exalts man to his regal dignity?

Perhaps the most wonderful similitude between these two sublime works of God is seen in the stupendous course of the gulf stream and the marvelous vicissitudes of the Scotch-Irish race.

Among all the stupendous marvels of the material world there is not one so marvelous as the gulf stream, that ocean river that sweeps around the globe. Born in the equatorial regions, driven by the earth's rotation across the Atlantic, split in two by Cape St. Roque, sweeping up the South American coast, swelling out into the Caribbean sea, heated up as in a boiler in the Mexican Gulf, escaping out through the straits of Florida, bent into a northerly course by the Bahama Islands, flowing on and on along the coasts of Georgia and the Carolinas, turned out by Cape Hatteras to spread over the whole Atlantic, awakening tempests and melting icebergs; then tempering the Arctic seas, heating the fields of Spain, sending its blessed gales over this land of ours, rushing northward to wrestle with the ice of Greenland, sweeping eastward to ripen the vines of Burgundy, spread their wondrous verdure over the British Isles, break up the frosts of Norway, and dash against the dreaded rocks of the maelstrom, and carry warmth even into the huts of Lapland.

Now, place we beside this the stupendous career of the Scotch-Irish race. In ages before the advent of our Lord, a branch of the Gallie or Celtic race, "as it went plundering through the world," from the wild interior of Asia, first settled in Asia Minor, and gave that region the name of *Galatia*. Afterward this Gallie people migrated onward toward the north and west, passing through and leaving branches in Southern Germany, Northern Italy, and France, to which they gave the early name of *Gaul*. Onward they went until they reached Great Britain, and then settled as the Celts of Scotland, Ireland, and Wales. These are well-known facts of history.

For four hundred and twenty years, or as long as the Roman power governed them, the Scotch-Irish people, thus early planted, flourished in Scotland and Ireland and were one people, called Scots. The Celtic tribes in both were those who were Christianized. At that time a new impulse was given to the current of their history by *St. Patrick, a Scotsman of patrician birth*, who, about 430, made Ireland the field of his labors in the cause of Christ, and by *St. Columba, an Irishman of the royal lineage of Ulster*, who, about 550, probably did more to elevate the race than any other man. He se-

lected the sacred isle of Iona, or Icolmkill, amid the tempest-lashed islands of the north-west of Scotland; and, taking its old Druidic college, he established in it that celebrated institution, college, or monastery which for centuries was the great source of light to Northern Europe by sending forth missionaries well-trained for their work. The researches of scholars are bringing these facts to light in an extraordinary manner at the present time. The scholars of this college, and those brought to the truth through them, formed the old Culdee Church of the Scotch-Irish people.

The middle ages settled down upon the nations of Europe. What was known as the Christian world became clouded in the deep darkness of ignorance and depravity. *But the light never went out among these people in the islands of Scotland, its mountains and glens.* The college of Icolmkill sent abroad its light; the Culdees suffered terrible persecutions, but they never yielded or expired. For a thousand suffering years these brave heroes of the Church and humanity held on to their sacred charge. As witnesses for God and truth, though forced to take refuge in the wilds of Ayrshire and Fifeshire in Scotland, they would not betray the cause. *The Culdees, as these heroes for truth and righteousness were then called, never yielded to the torrents of Latin darkness and corruption.*

The reformation day arrived, and the truth, of which the Scotch-Irish soon became the exponent, so long hidden in Scottish isles and in the mountains of Ireland and Wales, forced itself into the light. The grandeur of the cause was then seen as never before. Its sublimity was exhibited through the sufferings that were endured for it in the days of William of Orange, who, though of Dutch descent, was in heart and faith and courage a man of Ulster, and especially in the days of the brave Cameronians, the most invincible of men.

Another stage of the sublime course remains to be considered: that stage by which these loyal sons of truth are transferred from the hills and plains of Scotland to the field of some of their most heroic deeds in Ulster; but this we have already considered as we have reviewed some of the horrible persecutions of Charles II. through his Satanic agent, the infamous Claverhouse. Those shocking scenes of the "killing time," were chief among the causes which forced the heroes of the faith from their hallowed Scottish homes to the sister island where they hoped to find peace and safety. Then in Ireland we find them. There they justly received their name, the Scotch-Irish. There they rested for awhile. There they received the last impress of that training through which they were prepared for their

last and grandest mission in working out the Constitution of this country, destined in the glories of Providence to take a leading part in the final movements of the human race. There we find the Scotch-Irish people in those movements of their history which interest us most. *From there, as the gulf stream spread over the Atlantic and over the northern regions of the globe, were they to spread out and influence the nations of men.*

At this point, however, a new element of our subject opens up before us. We are tracing the progress of the Scotch-Irish race from its earliest days until it reaches a climax in the formation of the Constitution of this land. Hitherto we have followed it until through sublime vicissitudes it stands ready, in one of its most potent elements, to cross the Atlantic, reach these shores, and enter upon its final mission. The climax was to be reached in this good land which the God of providence had ready for it. In this country was to be its widest expanse, its most benign influence, its grandest development, and, we believe, its final achievement. This gives great significance and intense interest to this Congress which we are holding. The course of its history moved on and on, until a grander, wider, probably final, stage was reached, for which it would seem as if Providence had been preparing it all along. Another process awaited this people here. A more wonderful chain of providences, more clearly marked and more important in its influence upon human destiny, there is not in all history, outside of the Bible, *than is the career of this race in this land, culminating in the formation of its Constitution.* It remains for us to trace that career in its successive stages, but in the briefest words.

First Stage. Gathering the people and locating them over this land. We have traced the Scotch-Irish people in their history of sixteen centuries, from the unknown regions of the heart of Asia, until we find them collected in Ulster, ready for that magnificent final destiny for which God had been so long preparing them in establishing the government of this great land. Now, the first providential step is to bring them across the sea and locate them here. To any one who has not given special study to the subject there is but a feeble conception of the vast numbers of the Scotch-Irish people whom wrongs and oppression drove to these shores in the early days. Our limits are so brief that two or three facts must suffice. Philadelphia was the chief port at which they then entered. In the year 1736, *one thousand families* sailed from Belfast; and on September 9, one hundred of them, all Presbyterians, arrived in Philadelphia, and

most of the rest in the near vicinity. Said the Rev. Dr. Samuel Blair, in a letter of 1744: "All our congregations in Pennsylvania, except two or three, are made up chiefly of people from Ireland." One more astounding fact is all that we can give: From the year 1720 to 1770, this people came here at the average rate of about 12,000 a year. This deserves special thought—12,000 *a year for fifty years*—600,000 people just before the war for independence! As the whole population then was three millions, this drift alone would make *one-fifth of the whole population who fought and won our great battle for liberty*. But this is not all. To this 12,000 a year for fifty years must be added those who came over before 1720, with their descendants and the descendants of the annual incoming twelve thousands. *This would undoubtedly swell the whole number to at least one-quarter of the whole population as Scotch-Irish when the daring enterprise of freeing the land from foreign dominion was undertaken.*

But this vast incoming population landed upon the coast in and around Philadelphia chiefly, and it was the divine plan that they should be dispersed and take possession of the whole land. Again were opposition and persecution allowed to do their work. Hunted as these Scotch-Irish people had been from Galatia, from Icolmkill, from Bothwell Bridge, from Scotland, and from Ulster, they were again hunted out of Philadelphia. The Quakers did not like these turbulent, fighting Irishmen who were coming over in such swarms. The English authorities, who ruled, misrepresented and opposed them in every way they dared. As a proof and specimen, we cite a few of the words and acts of James Logan, *intimate friend, admirer, and secretary of William Penn*. First he speaks and writes disparagingly of these Scotch-Irish emigrants. Then he expresses himself "as glad to find that Parliament is about to take measures to prevent their too free emigration to this country." "It looks," he says, "as if Ireland is to send all her inhabitants hither; for last week not less than six ships arrived, and every day two or three are coming." "It is strange," he says again, "that they thus crowd where they are not wanted." He calls them "audacious and disorderly." His spirit toward them is seen when he describes these incoming Scotch-Irish as "troublesome settlers to the government, and hard neighbors to the Indians." And he and his Quaker friends, as well as the English authorities, did not stop with words. They opposed, obstructed, and persecuted, and misrepresented so that the Scotch-Irish felt constrained again to seek other homes. Drifts of them went up the Delaware. Colonies went along the Juniata. Multi-

tudes of these best and most industrious of men dispersed over the Cumberland Valley. Tens of thousands of them sought peaceful homes in the then far, far west of Kentucky and Tennessee—the ancestors of you who are assembled here this day. But perhaps the greatest drifts of all were down through the great valleys of Virginia into the Carolinas, and farther still into the remotest South and West. This was the providential gathering and locating of these children of destiny.

Second Stage. Securing a sound scriptural faith. These people never thought of locating anywhere without carrying their Bible and their Church with them. If there be any thing which distinguished them above all others, it was that of upholding the truth as it is in Christ Jesus, defending the truth, and publishing the truth wherever they went. Accordingly, through their proper representatives, on September 18, 1729, they adopted in the most solemn and devout manner that grand creed or synopsis of Bible doctrine, the Westminster Confession, the most venerable and scriptural which the world has ever seen.

Third Stage. General education. As with the Church and Bible, this people could not conceive of a national life without the school, the academy, and the college. In all their history there has always been a close and intimate connection between them and a sound education. They could not be separated. The next important movement was, therefore, the founding, in 1726, of the celebrated Log College by William Tennant, whose name henceforth is worthy of a high place among the great benefactors of the race. Catham Kennedy became the parent of all those first academies and colleges of the Scotch-Irish people which prepared this land for its sublime future. Out of it sprung the celebrated Nottingham and Pequa Academies, and the colleges of Princeton and Hampden Sydney, and Washington and Jefferson, and innumerable others, both male and female. The sum of all is contained in a fact which will startle you as it greatly startled me when communicated to me by the younger Dr. Hodge, after long and patient investigation. It is that, for above one hundred and thirty of the first years of this country all the institutions of higher learning in the land were under the management of men embracing the principles of the Scotch-Irish! What a story of the people does this tell!

Fourth Stage. Great spiritual awakening. We have said that one of the three distinguishing principles of this people was their staunch adherence to truth and righteousness. It was this that gave them

their high moral character. For this, the glorious God of nations made provision in the great awakening by his Holy Spirit, commencing in 1730, and exalting the spiritual state of the land. For this purpose the eloquent Whitefield was made instrument, who was divinely sent to flame as an angel of light throughout the whole land, awakening to the truth, and bringing thousands upon thousands to a higher and holier life. Wonderful, wonderful, that in this way the very spirit of the Oxford Methodists was imparted to our Church at that early day!

Fifth Stage. The Log College evangelists. A strangely momentous work was done for the race and for our land by the glorious God of nations *in raising up in those early days a band of ten of the most holy and gifted men, trained at the Log College, and commissioning them to take the principles of the Scotch-Irish race and carry them all over the land—east, west, north, and south.* All these, excepting two, were born in Ireland. Each one of them was a mighty man of God, and in himself a tower of strength. Each of them had a special mission, and accomplished a special work. We cannot pass them over without giving their names. Name we thus: (1) Gilbert Tennant, the mightiest of them all, appointed to attack evil and tear down opposition; (2) William Tennant, seraphic spirit, almost admitted to the sight of the beatific vision; (3) John Tennant, a sweet and blessed man, sent to illustrate the gentleness of the gospel, and then, while yet a young man, taken home; (4) Charles Tennant, the fourth son of the founder of the Log College, designed to be a model pastor for imitation by all following ministers; (5) Samuel Blair, among the most eloquent of men, intended to commend most lovingly the glorious gospel; (6) John Blair, the scholar and theologian, whose work was in laying the foundations of the Church; (7) Samuel Finly, directed to establish institutions of religion and learning; (8) William Robinson, sweeping over all the land, preaching day and night, and gaining the glorious record of having been the instrument of the conversion of more souls than any other man of this land; (9) John Rowland, the blessed revivalist, by whom whole communities were awakened to spiritual life; and (10) Charles C. Beatney, the cultured Christian and gentleman, sent of God to gain access to the educated and the wealthy. Such were the honored ten, and such the momentous missions on which they were sent in the days when the Scotch-Irish race were giving shape and religious character to the land.

Sixth Stage. The war for independence. There are other prepar-

atory stages which we should mark; but for the sake of brevity, we pass them over that we may reach the final two. We approach the war of independence, and the formation of the American Constitution. These were the consummation of that sublime movement of humanity for which they were in a providential course of training for eighteen hundred years. The movements of providence are slow, but they are sure, and they are sublime. "The American war of independence was a Presbyterian and Scotch-Irish war." This was an assertion very startling to me when I first heard it, and I was not disposed to receive it. But it was made by a stanch Episcopalian, an experienced statesman, one of the best-read historians of that period I ever knew, the Hon. Richardson E. Wright, Speaker of the Pennsylvania House of Representatives. He made it deliberately, and gave the facts on which it was based. "It was a Scotch-Irish war," were his precise words. Then let that race have the credit therefor, or rather let the glory be to the God of providence, who, by such a marvelous process of centuries, led them up to it! The facts are before all who will read the history. Admit it, and then the long course through which they were led is all explained. In its effect upon humanity it was one of the most momentous events of time, and hence it should be heralded by sublime movements of the race. Of course it is not meant that this people were the only agents, but it is meant that the war was prompted by their spirit, directed by their experience, and fought in a large measure by brave men bearing their blood in their veins. See, in proof, a few of the facts, among them chiefly a few names taken almost at random: Alexander Hamilton, as a statesmen standing next to Washington, and of whom the testimony of Talleyrand was, "I consider Napoléon, Fox, and Hamilton the three greatest men of one epoch, and without hesitation I award the first place to Hamilton;" Patrick Henry, whose memorable words at the convention in 1775, when the question of war was to be decided, "There is no retreat but in submission and slavery," brought on the crisis; Gen. Anthony Wayne, whose grandfather had fought at the battle of the Boyne, and who at Stony Point achieved the most brilliant victory of the whole war; and Gen. Hugh Mercer, who fell at Princeton, so brave that a special medal was awarded him by the city of Philadelphia, and whose funeral was attended by 30,000 persons. To these very many more might easily be added, but these are sufficient as both proof and sample of the men. Why these Scotch-Irish heroes should have been the leaders in our war of independ-

ence may very easily be seen. *They or their forefathers had come to this country that they might escape from the oppression and wrongs of Great Britain, and would they endure them to follow them here?* They had just learned by a short experience the value of independence, and were ready to make all sacrifices for it. Dislike of England had been branded in upon them, and they longed to settle the old account of many generations. Then we must not forget that at that time the Scotch-Irish people formed from one-fifth to one-quarter of the population of the country, and that they had become dispersed into every quarter. In New England, New York, Pennsylvania, Ohio, Tennessee, Kentucky, Maryland, Virginia, the Carolinas, and every other region, were they to be found with the same faith and the same love of freedom. They had been providentially planted in every quarter, ready to arouse the whole land when the call for independence was sounded. Through them the whole country was soon in arms. One-fourth of the population—their stern faith (the only thing that would do in those days) would soon arouse the rest. Long, long had they been trained in fighting for liberty. At Bothwell Bridge and Killiecrankie, at the Boyne and Vinegar Hill, as a people they had been accustomed to spring up at the call of God and country and liberty, and they were ready now—that quarter of three millions of the people, and their friends and neighbors with them. And they were splendid soldiers, “these turbulent, fighting Irishmen,” as Logan called them. They were manly men, as a race, trained through many generations and on a thousand battle-fields. They were brave soldiers, but they were also patriots, and believers in a God of providence and grace; and when the call to fight for independence was heard, it was only the old call which their fathers had heard in many lands and ages, and which they had been taught to expect as the climax of their mission and as the ultimate bourn of humanity. *It was, then, in truth and in the sublimest sense, a Scotch-Irish, a Presbyterian war.*

Seventh Stage. Framing the Constitution of the United States. This was the last stage, the consummation of all, the beacon of providence directing for eighteen centuries, *the climax of one sublime movement of humanity, the beginning of what will probably be the last and grandest of all.* Only when we contemplate the Scotch-Irish race as threading its sublime course through the nations and the ages to this glorious bourn, and that by the morning light of Providence and history, do we reach any adequate impression of its wondrous mission. What must it be since it took all these long centuries to

work it out? We are to fix it deeply in thought that *the men who framed that peerless instrument were men trained in the principles of the Scotch-Irish race, and it was but the embodiment of these principles in a written form.* We have already seen that all the institutions of higher education for over one hundred years were under the management of those who adhered to these principles. But that was the period, and these the institutions, in which the great statesmen who prepared the Constitution had received their mental training and bias. Hence these institutions made them what they were. Their spirit, the bent of their minds, their opinions and views, and their interpretations of history were all obtained there; and out of them they imbibed the wisdom which they then embodied in this Constitution, which a century has proved to be one of the most marvelous of all uninspired compositions. And well it may be, for every point in it had been wrought out by ages of toil and thought, and suffering and blood and prayer. We have been so long in the enjoyment of the blessings of its influence that we rarely think of them; but when we reflect on how much they cost, and cost chiefly these brave Scotch-Irish people, and that through many ages, then must we adore the heavenly King, who raised them up and led them all along. Not one of them, however little we think of it, but cost many a life and suffering untold. They are the offspring of the *three great principles of the Scotch-Irish race—Independence, Education, Scriptural Truth.* Out of these came the great principles of the Constitution, which in previous ages were not even thought of. *Perfect independence of other governments; full severance of Church and State; written and ratified Constitution; perfect equality of all citizens in all rights and duties; representation in the administration of government; courts of appeal for the defense of every citizen, and other similar things which it took many an age to even understand.* Every one of them had to be wrought out through many a struggle, and that in large measure by this race of brave men in their long and stormy course through centuries. They were fought and bled for in Galatia, in the western isles of Scotland, in Icolmkill, in the dark ages, in St. Andrews, at Bothwell Bridge, at the Boyne, at Derry, in the Revolutionary War. *Then they were formulated in the peerless Constitution, for the guidance of all after ages, and a new era commenced in human progress.*

Now were all these sublime events chance merely? Did they all simply happen to be so? Who can believe that? Who can imagine that these sprung from human planning alone? Must we not

rather believe that the same infinite wisdom and power which sent the gulf stream meandering through the oceans also sent this noblest race of men through the nations and ages to be a people that would take a foremost place in the final movements of mankind and the Church of Jesus Christ?

THE SCOTCH-IRISH OF CALIFORNIA.

BY MR. TERENCE MASTERSON, OF SAN FRANCISCO, CAL.

Mr. President and Gentlemen of the Scotch-Irish Society: From the shores of the Western sea, the land of the vine and the olive, the orange groves of the lowlands, and the pine and cedar forests of the Sierra Nevada, the broad wheat fields and the boundless pastures of the San Joaquin and Sacramento Valleys—the “Golden State,” the glorious State of California—we come to greet you, our brethren, at this beautiful city of Louisville, at this our third annual Congress, to tell you what great things God has done for us, and what, with his divine assistance, the Scotch-Irish race have done for themselves.

The treaty of Guadalupe-Hidalgo resulted in the cession of Utah, Colorado, Nevada, and California to the United States. This action of the Mexican Government was supplemented by the Gadsden purchase December 30, 1853, whereupon, upon payment of \$10,000,000, that part of Arizona and New Mexico lying south of the Gila River was also added to the United States. Of this magnificent territory, California alone has 189,000 square miles, about 121,000,000 acres. Remember that this immense region was, at the period of which I speak, but sparsely populated. The few Spaniards, Mexicans, semi-civilized Indians of the old Spanish Missions, a few wandering Americans, hunters, trappers, and explorers, besides runaway sailors, with the wild Indian tribes, who were neither fierce nor dangerous, comprised the population.

Soon after its acquisition—namely, on the 19th day of May, 1848, at Sutter’s Mill, on the lands of John A. Sutter, near what is now the town of Coloma, El Dorado County—gold was discovered by James W. Marshall, a native of New Jersey. This discovery was soon verified. Its immediate effect was that every one in the country, in order to be on hand to reap the golden harvest, started for the “diggins.” The ships in the Bay of San Francisco, which came laden with the merchandise of the East and of Europe to exchange for the hides and tallow (then about the only products of the western coast), were left rotting at anchor, deserted by both crews and officers; the trader left his store, the mechanic his shop, and the ranchero his flocks and herds, and right well was the vent-

ure repaid. From the days when King Solomon got his gold from the land of Ophir, down through the ages to the days of '49, history has not recorded that gold has ever been found in such abundance. The news spread abroad that the rivers, creeks, canyons, and gulches of California abounded in the precious metals, and the courageous and enterprising men of all nations started for California, and by every known route. Some, chartering such craft as they could make available, came by Cape Horn; some, braving the tropical heat and deadly fevers of Panama, came by way of the Isthmus; and others, and by far the greatest number, by the overland route. Starting from St. Joseph, Mo., Council Bluffs, or Fort Leavenworth, and braving all the dangers and surmounting all the difficulties of a trip of two thousand miles through a region of country uninhabited, save by the roaming bands of savages and often hostile Indians, toward the setting sun, the land of gold on the shores of the Pacific, came the Argonauts.

It was no holiday excursion for weaklings, the pampered darlings of social life; but for men of brawn and brains, such men as in other times and under other conditions conquered and founded empires. It is true that the Argonauts founded an empire on the shore of the sunset sea; but they enslaved no people when they founded a sovereign State, which was soon admitted into the Union, but gave to the people they found there a larger measure of liberty and full protection to life and property, and guaranteed to all the inhabitants all that was or had been granted to them by the government which had formerly controlled the country.

Foremost among the daring spirits first to arrive at the gold diggings, whether by land or by sea, came the Scotch-Irish and their descendants—the men who colonized Pennsylvania in part, who migrated thence to Maryland, to Virginia, the mother of States and statesmen; through Kentucky (the gallant child of such a noble mother), North Carolina, Tennessee; across the “Father of Waters” into Texas, Arkansas, and Missouri; still crowding the Indians to the West. The discovery of gold gave such an impetus that by one gigantic bound civilization left the Indian race behind, and planted its banner on the confines of the Pacific, and at the “Golden Gate” founded a commercial metropolis which is, and will be, on the Pacific what New York is on the Atlantic: peerless and incomparable.

Our people came not as they did in the plantation of Ulster—to reap the reward of conquest with sword and spear, and the power of a monarch pledged to sustain them in their newly acquired pos-

sessions—but as peaceful settlers, intending no wrong and making no enemies, their purpose being to advance their own interests and build up the State as their forefathers of American birth had done on their march from the Atlantic to the Mississippi and beyond. In those early days the palace sleeping-cars and the express trains, such as we see to-day, were unknown; oxen, mules, and horses having to be depended upon for transportation of freight and passengers. What a contrast from to-day!

That the emigrants of '49 and '50 had indeed a hard journey to encounter from the time they left the last white settlement on the Missouri and entered the Indian country until they crossed the Sierra Nevada Mountains and entered the summer land by the sea, let the dreadful fate of the Donner party, and the lonely and desecrated graves by the California trail, bear witness. The early emigrants were unprovided with the things which experience taught were necessary, and had to contend with every thing—insufficient food, scant feed or pasture for animals, streams to be forded or ferried, mountains to be crossed, constant vigilance to be observed to prevent surprise in the Indian country; and, superadded to all this, that dread scourge cholera followed the moving trains, and claimed many a victim. I have seen many an open grave where the evidence showed that the efforts of the living to preserve the dead from the ravages of the prairie wolves had been all in vain. No wonder that many became discouraged, and succumbed to fatigue and hardship; but I have seen no instance where a Scotch-Irishman, either by birth or descent, became discouraged or demoralized. Without expressly giving utterance to the war-cry which has immortalized the men of Derry, they seemed to be imbued by the sentiment of "no surrender," and on they marched until the goal was reached. Whilst the original purpose of the emigrants was doubtless the pursuit of gold, true to the characteristics and purposes of the race, which has ever led in the founding of States and settlement of communities, and has adopted for its motto "Liberty and Law," the Scotch-Irish, whilst obtaining their full share of the gold which was to be had for the digging, did not forget that the establishment of government and protection of the law was the sole and only means to secure to the people the enjoyment of the prosperity and wealth they came so far and endured such hardships to win.

We read in the legal disquisitions of the learned of ancient and well-established nations of the primary introduction and organization of law, yet they seem to be very much in doubt as to the be-

ginning of the various forms of government which we now see. These writers allow but three forms of government: the first where the sovereign power is lodged in an aggregate assembly, consisting of all the members of a community: this is a democracy; the second where it is lodged in a council composed of select members: this is styled an aristocracy; the last, where it is lodged in a single person: then it takes the name of a monarchy.

When the Scotch-Irish and their colleagues arrived in California, free and untrammeled, the race so fully imbued with republicanism that they repudiated at the same time kingship in the State and episcopacy in the Church, what government, think you, did they espouse, and what was their primary action to establish it? Arriving as strangers in a strange land, all the members of society were naturally equal; and the United States Government, exercising the minimum of interference or control of territorial communities, wisely leaves such to their own resources for organization. Municipal law is defined to be "A rule of civil conduct prescribed by the supreme power of a State;" but where, may be asked, was the then supreme or sovereign power readily accessible and promptly available to protect the weak and restrain the strong? This the early Californian readily answered "In the people, and we are the people, the source of power." As each member of the community was equally interested in the preservation of the best interests of all, they soon came to the determination that all should have a voice and influence commensurate with the virtue and ability of each individual in whatever action might be taken for the general welfare.

Thus when the discovery of rich mining ground was known, it naturally attracted a rush of people to the placer or "diggins," as it was called; when, if no restraint was imposed, the powerful and selfish would hold all, and the weak or modest would get nothing; but a meeting of the miners would be called by two or more of them, for a time and place certain, at which there was sure to be a full attendance. A Chairman and Secretary would then be elected, and the meeting duly organized; whereat the boundaries of the district would be defined, and rules adopted for its government, specifying the amount of mining ground allotted to each—so much for discovery and so much for location; rules for working the same adopted, and demanding also that each claim be worked within certain specified times, under penalty of forfeiture. Then, if considered necessary, a peace officer would be elected, and a mining recorder for the

district: and, by the consent of each and support of all, such officers were sustained in the discharge of the duties for which they were elected. I will further add here that the mining regulations so established have since been incorporated into the statute books of the several States of the Pacific slope, and passed upon and affirmed by our Supreme Courts.

It has been the proud boast of Englishmen that their common law has been founded upon customs and usages so ancient "That the memory of man runneth not to the contrary." But it has been my blessed privilege to see in California the origin of law—the origin and making of a State, not by the Anglo-Saxon alone, but by the Celt and the Saxon, the Teuton and the Gaul, the Scandinavian and the Castilian, the combination which goes to make up the American people, of which, thank God, the Scotch-Irish is not the least important element.

From the mining camp or district so formed grew the county, with its boundaries defined; from the counties the State; and the State by admission became part and parcel of the family of sovereign States comprising the United States, the great republic.

And now, having traced California to its statehood, we will endeavor to show the influence of the Scotch-Irish race on California, and the achievements of our people therein, by recording the biographical sketches of the most notable characters of the race who have come under our notice, or of whom we have procured authentic information. These sketches are given because biography is the handmaid of history, portrait painting for posterity; and the memory of our pioneer fathers is passing away, and will soon be forgotten unless some attempt be made to rescue it from impending oblivion. Cicero eloquently remarks: "The life of the dead is retained in the memory of the living, but a lethean wave will soon obliterate the memory of the living and the dead without the biographer's pen." We will, therefore, endeavor to come within the scope of Lord Macaulay's remark, that, "A people who take no pride in remote ancestors will never achieve any thing worthy to be remembered with pride by remote descendants."

It is well-known to all what influence the path-finder, John C. Fremont, had upon the early history of California; but it is not perhaps equally well-known that to his wife, Jessie Benton, daughter of the illustrious Senator, Thomas H. Benton, of Missouri, and descendant of the Scotch-Irishman, John Preston, Gen. Fremont owed much of his success and reputation. He, though of French

extraction, and possessing undoubted merit, is known to have profited much by the assistance and advice of his able father-in-law; and was sustained and encouraged by his most amiable, able, and accomplished wife. His discovery of a railroad route to the Pacific brought him into prominence; and after the acquisition of California, in which he bore a conspicuous part, he was one of the first United States Senators from the new State, serving from 1849 to 1851; was in 1856 the first Republican nominee for the Presidency, but was defeated by Buchanan. In 1861-62 he served in the Union army. He was appointed Governor of Arizona Territory June 12, 1878; and died last year full of years and honors, leaving his accomplished wife behind him.

Of the same illustrious stock, we find that Miss Taylor, a descendant of the same John Preston, by his son William, married John B. Weller, who was a Democratic member of Congress from Ohio in 1839-43; was lieutenant-colonel in Morgan's Ohio regiment in the Mexican War, and became its commander after the death of Col. Morgan at the battle of Monterey; was the first Commissioner to Mexico under the treaty of Guadalupe-Hidalgo in 1848; in 1849 settled in California; was United States Senator, 1851-57; Governor of California, 1858-60; Minister to Mexico, 1860-61; and delegate to the National Democratic Convention at Chicago, 1864; died at New Orleans, August 17, 1875. His son, Charles L. Weller, is a prominent young lawyer in San Francisco; received the Democratic nomination last year (1890) for City and County Attorney, but, with his party, sustained defeat, although running almost at the head of his ticket. He still lives in San Francisco, honored and respected.

A descendant from the same stock, Mary Crittenden, through Mary Preston, fifth child of John Preston, of Ireland, married Tod Robinson, of Scotch-Irish extraction, an early Californian, an able and eloquent lawyer, and most courteous gentleman. He was Supreme Court Reporter before the war. He afterward received nominations for several high offices; but being Democratic in politics, he suffered defeat. When Col. E. D. Baker, who fell in the Union ranks at Balls's Bluff, was in his prime, both physically and mentally, his eloquence was a marvel in a State when eloquence was any thing but rare. Tod Robinson was his most dreaded antagonist, possessing as he did the same qualities of eloquence in an eminent degree. He left eight children in San Francisco worthy of the stock from which they sprung.

A. P. Crittenden, also descended from Mary Preston, was a lawyer of the first-class, practiced in Virginia City in the flush times of the State of Nevada, and subsequently in San Francisco, where he was murdered by Laura De Fair in 1870.

Edward C. Marshall, the great-grandson of Ann Preston, the fourth daughter of John Preston, of Ireland, was member of Congress from 1851 to 1853. He married Miss Chalfont, of Ohio, and had three children. He held the office of Attorney-general for California from 1882 to 1886, under the administration of Gen. Stoneman.

John A. McDougal, another gifted son of the same race, was born in New York State; became a lawyer of Pike County, Ill.; Attorney-general of that State in 1842-44; was a civil engineer; went out on an exploring expedition to California, by way of the Rio Grande and the Gila Rivers, in 1849; became Attorney-general of California in 1850; Democratic member of Congress, 1853-55; and United States Senator, 1861-67; died at Albany, N. Y., September 3, 1867.

William Irwin, country editor in Weaverville, Trinity County; State Senator from 1869 to 1873, and Governor of the State from 187- to 18-; and afterward Harbor Commissioner in San Francisco, where he died in 188-, during all of which time his character in public life merited the approbation of all, friends and political opponents alike. Enemies, he had none.

Prior to his time, H. H. Haight was selected by the Democratic party on account of his standing as a man and his ability as a lawyer, and elected Governor by the highest majority ever received by any Governor of the State, with the single exception of Milton S. Latham, who received 20,000.

In the law we have had such men as Samuel Bell McKee, Scotch-Irish by birth, a lawyer and jurist of the first-class; E. W. McKinstry, now serving his second term as Justice of the Supreme Court; Judge Samuel Dwinelle, of Contra Costa County, and later of San Francisco, where he practiced law until his death, which occurred a few years ago.

And in the galaxy of able men, distinguished for their learning and integrity, Hall McAllister of San Francisco, now deceased, stood pre-eminent: a man who for a quarter of a century stood at the head of the San Francisco bar; a man who could, had he so desired, have filled the highest offices in the State; but who was so wedded to his profession that he declined all political preferment, and whilst receiving the highest fees in his profession, died a few years since

in quite moderate circumstances; having always preferred forensic triumphs, when pitted against the intellectual giants of his profession, to the mere accumulation of money.

In the early history of the State, Henry Edgerton and Harry L. Thornton, both of Scotch-Irish extraction, the former representing the Northern and the latter the Southern views of the Kansas-Nebraska Resolutions, both eminently able and eloquent, and both State Senators, and Mr. Thornton then (1859) the youngest member of that body, were selected by their respective parties to discuss the then vital question of Squatter Sovereignty. I was the guest on the floor of the Senate of John A. Eagan, a native of Virginia, also of Scotch-Irish descent, who represented Amador and Calaveras, and to the debate, which lasted two days, I carefully listened, and it has never been my fortune to hear any public question so ably and eloquently presented. Mr. Edgerton opened the debate, and I thought as I listened to his burning eloquence that such a speech was unanswerable; as I turned to Mr. Thornton to note the effect on him, I saw a most youthful and boyish figure, blonde and beardless, attentive but impassive. I heard his reply, and I considered then, and my ripened judgment to-day prompts me to declare, that he was not only the peer of his eloquent opponent, but had, what I at first judged to be impossible, the merits of the question and the best of the argument.

Mr. Edgerton practiced law in Sacramento until his death, which occurred a few years ago. Mr. Thornton, about the breaking out of the war, returned to the South, joined the Confederacy, and rose to the rank of major. He did not die in the last ditch, but literally fought in the last ditch, for he was fighting in an intrenched position in Alabama three weeks after the surrender of Lee and the collapse of the Confederacy, it being that long before the news reached them. He again returned to the Pacific coast in 1865, and resumed the practice of his profession, where I met him at Austin, Nev., the same modest, courteous gentleman. He is now in the practice of his profession in San Francisco, and in independent circumstances, the reward of an honorable and useful life.

John W. Armstrong, the son of Scotch-Irish parents, studied law whilst working at his trade of blacksmithing; after admission to the bar practiced law at Jackson, Amador County; subsequently, about 1870, moved to Sacramento; was soon after appointed Superior Judge, and afterward elected to the same position, which he filled with honor. He still resides at Sacramento.

In mining, the great industry of the State, the Scotch-Irish took prominent place. The whole world has heard of the fame of the great bonanza firm of Mackay and Fair, Flood and O'Brien—all Irish or of Irish origin; the first two of undoubtedly Scotch-Irish descent. John W. Mackay, the ablest and wealthiest of the firm, although a native of Dublin, judging from his name and characteristics, most certainly belongs to the indomitable race. He was born in 1825, and came to America when quite young. We find he was employed in Henry Wells's ship-building office, New York; came to California in 1852, and went to mining in Sierra County. He next went to Virginia City and took up a claim, but his small capital was soon spent, so he went to work in the Mexican mine at \$4 per day. He never despaired, but persistently declared that he would make \$25,000 and make his mother happy. He little dreamed what an immense fortune he would make later. In 1863 he went in partnership with J. W. Walker in the mining business, when fortune first smiled upon him. In 1868 Flood and O'Brien joined the company. Soon after Walker retired and James G. Fair came in. Their first success was in the Hale and Norcross. They soon got possession of the Con-Virginia, and other claims on the great Comstock lode at a cost of \$65,000, but what millions they have obtained from those mines none can tell. Suffice it to say that the fabled wealth of Monte Christo is a bagatelle to the fortune of any one of the bonanza firm. Mr. Mackay married a daughter of Col. Hungerford. His daughter married a Roman nobleman, the Prince Colona. His wife lives abroad, and takes a high place in society, but Mr. Mackay prefers to attend in person to his great interests and investments in America, and seldom presents himself in the realms of fashion and luxury. He is a man of great liberality, and is always willing to assist the distressed and destitute.

James G. Fair was born in Clogher, County Tyrone, Ireland, in 1831. He came to New York with his parents in 1843, and of course got his education in the United States. From New York he came to Illinois, and settled near Chicago. When the California fever broke out, he joined a party of emigrants and reached California by way of Oregon in 1849, when he commenced mining on the Feather River, Butte County, from which he moved to Virginia City. In 1855 he became superintendent of the Ophir, and subsequently, in 1857, he filled the same office for the Hale and Norcross Company. It was while acting in this capacity that he and James Flood secured the control of the White and Murphy and Kenny

ground and claims for a comparatively small sum. This was the famous mine of California and Consolidated Virginia. The firm established the Nevada Bank of San Francisco with a capital stock of \$10,000,000, which is still in successful operation. Flood and O'Brien have since died, but the remaining Scotch-Irish partners are still alive and attending to their business interests with youthful vigor. What they are worth to-day would be hard to say; they are extremely wealthy, and besides their many business interests they own real estate in San Francisco worth millions.

Another conspicuous figure of the early days of California was Archie Borland, who died in Oakland January 31, 1890. He was born in Coleraine, County Derry, Ireland, and came to this country when seventeen years old. Attracted by the mining excitement, he came to California in 1852, where he followed the mining business with varied success. In 1862 he went to Virginia City, where he built up his reputation and made his fortune side by side with such men as Sharon, Mackay, and Fair. At the time of the discovery of the big bonanza, he was perhaps the largest outside holder of its stock, and by that and other fortunate investments he made a large fortune. He could have cleaned up at one time with about \$5,000,000, but held on too long. He was a daring operator. In one day he lost \$1,000,000; two weeks after he dropped \$1,200,000, when he thought it time to sell out, and he did. He was in several large mining ventures later with varying success. In company with George W. Grayson he bought a vast cattle ranche, forty miles square, in Sierra County, N. M., which is well stocked, and is a most valuable property. He owned a fine residence in Oakland, and other valuable property.

In farming and stock raising we have had such men as Dr. H. J. Glenn, of Colusa County, an American by birth, but Scotch-Irish by descent. He came to California from Howard County, Mo., and entered into stock raising on a large scale. After some years he came to the conclusion that wheat-growing on his land on the bank of the Sacramento River would pay better, so he moved his immense herds of cattle to Oregon and Nevada, where he had secured land to sustain them. He devoted his home ranch of 52,000 acres to the growing of wheat, and became one of the largest producers of the United States, if not of the world. Later on he saw that vineyards and the production of wine were fast becoming a leading industry, so he planted 1,000 acres in vines, which had scarcely commenced bearing when his useful and honorable career was cut

short by assassination. He was foully murdered by a man whom he had twice or thrice started in business, because he could not become a perpetual pensioner on his bounty. Dr. Glenn was an enterprising man, a worthy citizen, and his untimely death was most disastrous to the best interests of the Upper Sacramento Valley.

Thomas Fowler, a native of County Down, Ireland, came to America in 1847; crossed the plains to California in 1852. He early engaged in the stock business, and making Visalia, in Tulare County, his home, he soon supplied beef cattle to the mining counties of Amador and Calaveras. As success crowned his efforts, he extended his enterprise to include Carson and Virginia City. In fact, at one time he controlled and personally supplied almost all the butchering business of the State of Nevada. He had at this time a ranche of 40,000 acres well stocked, when he was taken up, and, as he was extremely popular, was elected State Senator to represent the district comprising the counties of Fresno, Kern, and Tulare, and earned for himself the sobriquet of "Honest" Tom Fowler. Eminently successful as he was as ranchero, stockman, and statesman, he thought the measure of his happiness would be complete if he could figure as a successful miner, and be a Mackay or a Fair, but here his luck failed him. He forgot that it takes a mine to work a mine. The venture was unsuccessful. "Tom" made an assignment, all his debts were paid, and he found that he had a handsome fortune left. So eager was he after his settlement and release to tell his young wife that he was once more independent, that he stepped off a moving train, and got a hurt from which he soon died. Peace to his ashes. He left few as good and none better behind him.

Among the many Scotch-Irish citizens of California who, if not famous, are true representatives of the race, make estimable members of society and command the respect of all who have known them, I will mention a few of those who are personally known to me, or whose lives and characters have been known to me from reliable information.

James Nelson, born in Belfast, came to California in 1851; was employed in banking in Oroville and Marysville from 1852 to 1873, when he died. Ex-Gov. George C. Perkins administered on his estate, amounting to \$40,000, which he sent to his relatives in Ireland.

Thomas McDermott, a native of County Down, came to Marysville early in the fifties; resided there for many years; was a bache-

lor; died in 1872, leaving an estate of \$100,000, most of which he left to his worthy friend, John Nash.

William Murdock came across the plains from Arkansas in 1857, moved to Colusa County and settled near Willows. He is a bachelor, and owns about 20,000 acres of land, upon which he employs one hundred head of the best work horses and mules. He raises grain, cattle, and sheep, and aims to keep on hand enough hay and barley to feed his stock two years in case of a dry season. Glenn County has just been formed out of Colusa, the bill having passed the Legislature, in March, 1891, with Willows the county seat, so that "Uncle Billie" is in town, or the next thing to it, that is as he can get and live on a ranch of that size.

The Irvine brothers, some four or five in number, resided for some years in San Francisco. James died a few years ago, leaving a large estate, a portion of which was 110,000 acres of land in Los Angeles County, upon which he had a large band of sheep. His brother, George, who is now living on the land, was formerly a member of Irvine, Marshall & Haight, of San Francisco. William was formerly of the firm of Irvine, Harker & Co., of San Francisco, where he still lives.

Thomas Clements, the founder of the pretty little village of Clements, on the San Joaquin and Sierra Nevada railway, in San Joaquin County, was born at Glenview farm, County Armagh, Ireland, in 1837; came to California in 1857, locating in Ione, Amador County, where he was engaged in farming. In 1872 he came to the place where he now resides, which he had purchased the year before from the late Judge David S. Terry. He owns 1,500 acres of land at Clements, and has a half-interest in 7,500 acres in Tulare, and is one of the most successful farmers in the county in which he lives.

I will now introduce to you an American from away back, but one in whose veins the Scotch-Irish blood runs in a pure stream, and who, after generations born on American soil, shows all the better attributes of the race from which he sprung. Thomas McConnell was born in Rutland, Vt., which was the native place of his father also. His ancestors are traced back to the battle of the Boyne, July 1st, 1690, between William III, Prince of Orange, and James II. His great-great-grandfather emigrated to America some time in the seventeenth century, and settled in New Hampshire. His grandfather, Samuel McConnell, served in both the wars against England, the Revolution and that of 1812, and settled

in Rutland, Vt. He came to California in 1850, and carried on a mercantile business for many years, besides a large lumbering business in company with his brother Samuel. In 1856 he returned East, got married, and brought back the first importation of American Spanish Merino sheep that ever came to the Pacific Coast. The freight amounted to \$85 per head. It proved a valuable addition to the sheep industry of the State. He still continues in business in the State of Nevada with his brother Charles. Last year (1890) they sheared 16,000 head. He was a member of the Constitutional Convention of 1879, from Sacramento County.

James Moore, one of the Directors of the Scotch-Irish Society of California, born at Kilkel, County Down, Ireland, in 1827; sailed from Liverpool to America in 1849; reached Cincinnati in April of the same year, from which place he came to California in 1852 via Nicaragua, arriving at San Francisco September 6, 1852. He went to the American River mines, but sickness prevented his following up the business. From Auburn he went to Marysville, where he engaged in business, and lived seventeen years, and became acquainted with most of the early settlers, including Gen. John Bidwell, Gen. John A. Sutter, and others. In 1869 he moved to San Francisco, where he still resides and carries on the grain commission business, and is successful and prosperous.

Andrew Crawford, a native of Glenann, County Antrim, Ireland, and Second Vice-president of the Scotch-Irish Society of California, was born in 1829. He came to California in 1852, and went to work at his trade as sail-maker, which he followed for sixteen years. This led him into the ship-chandlery line, which he has carried on ever since. True to the instinct of his race, he takes no step backward. His house has developed a trade with the South Sea Islands, which has grown to large proportions. He owns a fleet of vessels employed in his trade, among them the "Maggie Johnson," the "Margaret Crocker," the "Staghound," the "Grayhound," and the "Tropic Bird." They average about 150 tons each, and are worth from \$14,000 to \$20,000 each. He has established eight stores among the islands, there being one at Tahiti, another at Taiohae, Marquesas, one at Jaluit, Marshall Islands; and one in the Gilbert group. That there is a large capital invested in the business is evident. That the business is remunerative and prosperous, no one who looks upon Mr. Crawford's smiling face, ruddy cheeks, sparkling eyes, faultless attire, and courteous manner can entertain a doubt.

Thomas Breeze was born at Killileagh, County Down, Ireland. He received a good classical and scientific education at Dr. Bryce's academical institution in Belfast; came to the United States in 1837; left St. Louis in 1848, and arrived in San Francisco in the spring of 1849; was employed first in the banking house of Page, Bacon & Co., and afterward in the house of Eugene Kelly & Co., and soon became a partner. On the retirement of Mr. Kelly and Mr. Donohoe, some years before the civil war, the remaining partners, Daniel Murphy, Adam Grant, and Thomas Breeze, organized the firm of Murphy, Grant & Co., which was then and is now the greatest wholesale dry goods house on the Pacific coast. Mr. Breeze fell into ill health, retired from the firm, and died at San Francisco April 6, 1874. He was a member and trustee of St. John's Presbyterian Church, where an eloquent funeral sermon was preached by the Rev. Dr. Scott, of San Francisco.

Robert J. Creighton, a native of Londonderry, First Vice-president of the Scotch-Irish Society of California, was trained on the Irish and English press. He emigrated to New Zealand in 1861. He soon after established the *Daily Southern Cross* in Auckland, which at once gained large circulation and commanding influence. He also established the *Weekly News*, was elected member of the New Zealand House of Representatives in 1865, and continued in Parliament until 1876. He was concurrently member of the Auckland Provincial Legislature, and Provincial or Chief Secretary. After leaving the Colony in 1876, he came to the Pacific Coast, and for nine years engaged in active journalism in San Francisco, at the same time representing the New Zealand Government as its resident agent, which position he still holds, and in which he has been mainly instrumental in continuing direct mail communication with Australia, and developing American trade with the South Pacific colonies of England. For three years Mr. Creighton resided in Honolulu, where he was for a short period Minister of Foreign Affairs, resigning when he could not check the extravagant loan projects of the king. Mr. Creighton returned to San Francisco and engaged in commercial pursuits, resuming his official connection with New Zealand.

But why multiply examples, which crowd upon the mind, of men of Scotch-Irish birth and extraction, who are illustrious examples of the inherent qualities of the race? The men of Ulster—Dr. J. S. MacIntosh told you last year what they were, and how made; and I tell you the work was well done and eloquently described by

the learned and reverend Doctor. In California we have only to name the professions, pursuits, or trades and the connection of the Scotch-Irish race therewith, and to us it is a Valhalla wherein the spirits of the mighty dead pass in review before us. I say mighty, for I consider the greatest man the one who, passing away, leaves behind him a record of an honest life and duty well performed. And where can you find in the pages of history a people who present such a record? I have been a resident of the State of California for thirty-seven years, and during that time I have no recollection of a Scotch-Irishman, either by birth or descent, being either a criminal or a pauper; or as Vice-president Creighton truthfully stated in an address to the California Society, "Scotch-Irishmen do not fill jails and penitentiaries, and Scotch-Irishwomen do not spiee the daily dish of social garbage served by the press to a nauseated and suffering public. Reformatory institutions might be closed if their sole occupants were to be boys and girls of pure Scotch-Irish stock."

And now, Mr. President, ladies and gentlemen, as you have borne so long and patiently the tedious recitals of the lives and achievements of men unknown to you, but who are only a few among the many selected almost at random from the Scotch-Irish race of California to illustrate their character and achievements, I will crave your indulgence whilst I present only one more portrait, and regret that the hand that attempts the drawing is so incapable of doing justice in transcribing the original, and fear that the coarse picture so drawn will present to you something greatly different to that upon which my mind rests so lovingly: a man born in humble circumstances, and who by the exigencies of life was deprived of an early education; a man who, struggling with poverty in youth and surmounting every obstacle, has become the peer of the highest and best in the land; a man who, appreciating the value of education, without the adventitious aid of the schools, has by the force of his will, supplemented by his genius, educated himself; who has become capable of conducting a most complicated business with great success, and is an authority on finance; who, though not a lawyer by profession, has by the attentive reading of judicial decisions, and the experience of his own business, become almost an authority on legal questions, and particularly on the laws relating to real property; who has given to the cause of education the most princely endowments; who, appreciating the indifference or silence of the historians of America, has determined that the Scotch-Irish race of the United States, and particularly the State of California,

shall write their own history; that it does not suffice to do noble acts, but they shall also be recorded. I refer to the President of the Society of California Pioneers, Vice-president of the Scotch-Irish Society of America, and President of the Scotch-Irish Society of California, Alexander Montgomery.

The subject of this sketch was born in County Down, Ireland, on the 2d day of March, 1825. His father, James Montgomery, was a farmer in prosperous circumstances until about the birth of Alexander, when he went security for a friend for a large amount. The friend failed, and James Montgomery was reduced from affluence to comparative poverty. When Alexander was old enough to think for himself, he determined to learn a trade at something he could always rely upon as a certainty for making his way through the world. He was accordingly apprenticed to a tailor, and submitted with the best grace possible to the disagreeable features of the attendant conditions. At the age of eighteen he became impatient of the slow life and the slow progress which seemed to environ him in his native land; so he visited Liverpool, Preston, Bolton, and London, in all of which he worked at his trade, adding to his knowledge and his finances. There was no limit to the amount of knowledge one of his keen power of observation could acquire, but at that time and place the ability to become rich or even independent was quite a different matter.

Just then his thoughts were turned to America, where thousands of his race and countrymen had gone before and bettered their condition. So, after a brief visit to home and friends, he returned to England; and on the 21st day of August, 1846, sailed from Liverpool to New York, where he arrived thirty-one days later. He worked at his trade in New York City, Red Bank and Keyport, N. J.; and in eleven months had made money enough to open a clothing store in Englishton, where he transacted a profitable business until 1848.

It was at this time that the confirmed news of the wonderful gold discoveries of California set the world wild with excitement, and Montgomery was also seized with the gold fever. To decide was to act. He at once closed out his business, and, joining with fifty-one adventurers, purchased a schooner of one hundred tons burden; and on the 24th of January, 1849, set sail for the modern El Dorado, and, after a dangerous and eventful voyage, arrived in San Francisco on September 6, 1849, where they sold a portion of their cargo at a handsome profit; then, taking freight and passengers, sailed to

Sacramento, charging an ounce of gold, or \$16 fare, for each passenger. They made the trip in two weeks, which can be made now in four hours at an expense of \$2.50.

At Sacramento the schooner was sold at a sum slightly in advance of her purchase price. The company then divided into four parties of thirteen each, and started to different points in the mines. The party with which Mr. Montgomery cast his lot reached Bidwell's Bar, on the Feather River. Here sickness broke up the organization, as eight of the thirteen, including Mr. Montgomery, became seriously ill with diseases incidental to their privations in a new country. But he was not discouraged. He belonged to a race who, by their energy, industry, and indomitable pluck, had led the way, and made it easy, if not luxurious, for those who follow.

His mining experience was a varied one. He left Bidwell's Bar, as he expresses it, "with \$400 and the scurvy," and reached Yuba City. He afterward mined on Feather River; dug a canal on American Bar, which broke him; left on foot for San Francisco, but changed his mind; worked his way on a yawl from Marysville to Sacramento; from thence he went to Dry Creek, where he made \$1,600, only to be stolen from him. With renewed energy, he replaced his loss. He then concluded there were easier roads to fortune than mining, so he bid good-by to it forever.

He returned to Sacramento, and took a lot of clothing to Bidwell's Bar, and did fairly well; another to Shasta and another to Nevada City, and subsequently to Benicia. After about a year, he sold out there, and again went to Sacramento; and there he opened a lodging-house, and in a year made \$5,000.

Just here the turning-point of his career was reached. A Sacramento banker advised him to loan Judge Wilson \$5,000 on his flouring-mill and ranch, in Colusa County. He afterward came into possession of the property, which was conducted with his characteristic energy and intelligence, thereby increasing his fortune, and aiding in developing the resources of Colusa County. His investments were many and successful, and by the use of his fast accumulating wealth he aided the enterprises of others.

In 1857 he paid a visit to the home of his youth, but eleven years make so many changes, it was not as it had been, and he felt but little regret in leaving. After a short tour on the Continent he returned to California. Again in 1867, having in the meantime found in Colusa County W. F. Goad, a lawyer and a reliable man of business, Mr. Montgomery gave him his power of attorney, full charge of his

business, and a credit of \$20,000, and started out to travel for an indefinite period. He visited the great Paris Exposition of that year; saw the capital of every country in Europe save Portugal; journeyed through Algiers, Tunis, Morocco, and Egypt, which latter he viewed from the heights of the Pyramids. He visited Greece, Turkey, and Asia Minor, nor turned his steps homeward until he visited the ancient City of Damascus, a city hoary with age ere Athens or Rome were founded; had an audience with the Pio Nono, Pius IX., Pope of Rome, whom he described as an amiable old man, and worthy of all reverence. He also sailed on the Rhine, Rhone, Danube, Nile, Mississippi, and St. Lawrence, and went through the Suez Canal before it was finished. He has passed over the ground made famous by the foot-prints of the great characters of history; stood by the tombs of our Saviour, Charlemagne, and the great Napoleon; and in Jerusalem had the opportunity of witnessing the ill-feeling and jealousy that exists between the various Christian sects, even surrounding the sacred precincts of the tomb of the Redeemer, so great that it required the armed soldiers of the turbaned Turk to keep peace between them. To a man of his native shrewdness and keen insight into human character, think what an opportunity his extensive travels have given him for observation and reflection.

Since his return it has taken him many years to arrange his immense business interests so he could withdraw from Colusa to San Francisco, the commercial metropolis of the State, but he at last succeeded. He now lives in San Francisco with his beautiful young wife and two daughters in one of our modern palaces, erected by the late Judge Delos Lake, on an elevation commanding a view of the Golden Gate, the fortification of Fort Point and Alcatraz, and from its observatory can be seen the Bay of San Francisco, the Pacific Ocean, and a portion of seven counties.

Mr. Montgomery's possessions extend from the snow-clad mountains of Modoc and Siskiyou on the Oregon line to the sunny orange and olive groves of Los Angeles; and vast and complicated as his interests are, they are managed, under his direction, by the same gentleman engaged by him over a quarter of a century ago.

After this rude sketch can any one say that his prosperity and fortune have been the result of blind luck or chance? He had his share of misfortune in early life; but his intelligence, perseverance, and indomitable will-power surmounted all obstacles, so that after a half-century, his reward has come by placing him among

our successful capitalists. But this is not the end. Right here occurs another turning-point of his career. Having under Providence accumulated a large fortune, he now appears to be engaged in the distribution of a portion of it. And that the portion to be distributed may be devoted to worthy objects gives him, I firmly believe, as much concern and deep study as ever did its accumulation.

That you may judge of the wisdom of his donations, I will here mention a few which have come under my own personal observation. To the Charity Fund of the Society of California Pioneers he has contributed \$3,000; to the Presbyterian Churches of San Francisco, about \$50,000; to the support of the Hazel Montgomery Kindergarten School in the name of his youngest daughter, now eight years old, he contributes the entire expense. On the 2d day of December, 1890, he presented to the Trustees of the Presbyterian Theological Seminary his check for \$250,000, the corner-stone of which he laid on the first of this month, surrounded by a host of people. And he also gave to the Scotch-Irish Society of California \$50,000, to be expended in the erection of a hall, the net proceeds of which shall be devoted to the relief fund of the Society, or such other use as the Board of Directors shall see fit.

He is to the Scotch-Irish Society of California what Col. Wright is to that of America, its parent and founder; and, judging from the fostering care displayed, right well does he love his offspring. Many are the donations and benefactions given by him for public and private purposes, but their scope and purpose I can never get from him: my information must be had from other sources. This I do know, that the professional beggar of high or low degree has small chance with Alexander Montgomery, and all his acts emanate from his inner consciousness, and not from outside solicitation.

In summing up his character there are a few salient points to be noted. In his forty-one years in California he has never misled any one. If he has been chary of promises it is for good reasons, because he never makes a promise but he fulfills. It reminds me of the good old days, as legends tell, when the word of a king was never broken. He is a man of truth, and hates a liar with a bitter and contemptuous hatred. His gifts are grand, and when he gives, he gives like a king. His qualities are royal, and why not? He is descended from the Montgomery family which has produced so many brave and valiant men, an honor to the race and country that produced them; and right now, as I pen these lines, I hold in my hand a letter from Samuel Lockhart, of Castle Blarney, Ireland, proving

to me conclusively that by his mother's side, who was a Lockhart, he is a lineal descendant of Robert Bruce, the hero and patriot king of Scotland, and I feel, gentlemen, that you will join with me in the earnest hope and prayer that he may live long to enjoy the honors he has so nobly won. And for such men and for such a race was California reserved. Right well do I remember when a stripling of seventeen, after a toilsome journey of six months, footsore, weary and worn, swarthy and sunburned, dressed in buckskin and Indian moccasins, on the Truckee trail on a spur of the Sierras, through the cedar forest on a beautiful October evening in 1853, I caught the first view of what was to me the promised land.

When the Lord permitted the Jewish lawgiver to ascend Mount Nebo, "even unto Pisgah," and view all the land of Judah "even to the utmost sea," and which he was never to enter, he saw no such land as California. As I looked through the opaline atmosphere toward the setting sun, I saw before me the great Sacramento Valley, clothed in wild oats, with the Marysville Buttes in the middle distance, looking like an island in a golden sea. Far to the north Shasta raised his hoary head like a monarch of the mountains. Far to the west the Coast Range bounded the view. To the south lay the American River, and Sacramento City lay dim and hazy through the enchanted atmosphere. The Sacramento River, with its tributaries, lay before me: and the Yuba, Feather, and Bear Rivers, all well defined by the oak timber fringing their banks with their rich, dark foliage. It was a scene in Fairyland, impressed on my mind and never to be forgotten. "Surely," thought I, "this is a land to live and die in," and I have never since changed my opinion of the beloved State of my adoption.

And now, gentlemen, as I have completed my self-imposed task, and been honored by your greeting, I will conclude by returning the salutation of my gifted countryman, Thomas D'Arcy McGee:

I.

Hail to our Celtic brethren, wherever they may be,
In the far woods of Oregon, or o'er the Atlantic sea;
Whether they guard the banner of St. George in Indian vales,
Or spread beneath the nightless North experimental sails.

One in name and in fame
Are the sea-divided Gaels.

II.

Though fallen the State of Erin, and changed the Scottish land,
Though small the power of Mona, though unwaked Lewellyn's band,

Though Ambrose Merlin's prophecies degenerate to tales,
And the cloisters of Iona are bemoaned by Northern gales,
One in name and in fame
Are the sea-divided Gaels.

III.

In Northern Spain and Brittany our brethren also dwell.
O! brave are the traditions of their fathers that they tell;
The eagles and the crescent in the dawn of history pales
Before their fire that seldom flags, and never wholly fails.

One in name and in fame
Are the sea-divided Gaels.

IV.

A greeting and a promise unto them all we send,
Their character our charter is, their glory is our end;
Their friend shall be our friend, our foe whoe'er assail
The past or future honors of the far dispersed Gael.

One in name and in fame
Are the sea-divided Gaels.

THE SCOTCH-IRISH IN EAST TENNESSEE.

BY JUDGE OLIVER P. TEMPLE, OF KNOXVILLE, TENN.

Sir Walter Scott, in one of his greatest historical fictions, has immortalized Robert Patterson under the name of "Old Mortality." Patterson was a Cameronian, and a descendant of some of the Covenanters who had perished under the reigns of the bloody Stuarts. When the hand of persecution was staid, friends and kindred had erected simple memorial stones over the graves of those who had perished for their faith, on which were carved in rude letters their names, their virtues, and their deeds. "Old Mortality," forsaking home and kindred, with hammer and chisel, devoted forty years of his life in visiting these tombs, in setting up the fallen slabs, in brushing away the moss and lichen, in repairing the defaced letters, and in brightening the dim inscriptions. In every place where the Covenanter had perished, was annually heard the click of the hammer of "Old Mortality." In the humble sphere of imitation, we too, like "Old Mortality," come to brush away the moss and lichen which have gathered on the tombs of our ancestors, and to revive the almost forgotten memory of their great deeds.

It would be difficult to fully understand the characteristics of the Scotch-Irish without some knowledge of the antecedent history of their Scottish ancestry. The history of Scotland, and of the lives of its people, during the fifteenth and sixteenth centuries is the history of the religion of the Scotch people. Previous to the time of John Knox, Scotland was Romish in faith. The reformation had made but little progress there. At every manifestation it made, it was repressed with an iron hand. Knox had been absent for some years with Calvin in Geneva. The Scottish nobility now invited him to return to Scotland. Immediately on his return, he was proclaimed a rebel and an outlaw. The nobility prepared to defend him and his religion with arms. It was a time of extreme peril. But no earthly perils could silence the voice of Knox, nor subdue his undaunted spirit. As dangers thickened, he was kindled into the highest enthusiasm. He inspired his followers with his own great courage.

In August, 1560, a free Parliament assembled; and, under the in-
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spiration of Knox, all papal jurisdiction and ceremonies were abolished, and the Protestant faith made the national religion of Scotland.

The reigns of James I. and Charles I. were marked by acts of perfidy and persecution against the Scottish people. Each of these monarchs claimed to be the head of the Church, with the power to appoint bishops and regulate all ecclesiastical affairs. Their object was to overthrow Presbyterianism, and to establish the Anglican Church. Under the direction of Charles, a book of canons and liturgy was prepared for use there. Every minister was required to adhere to the prescribed forms, under pain of expulsion. The people rose in defense of their religion. Ministers and noblemen sent petitions to the king, entreating him to suspend the use of the liturgy. Crowds of people flocked to Edinburgh to learn the king's answer. Instigated by the monster, Laud, he answered by commanding instant obedience to the requirements of the service book, and denouncing all dissent as treason.

Now, the Presbyterians felt that a great crisis had arrived, when they must resist or give up their religion and bow to the yoke of a tyrant. They were prompt to decide. They determined to renew the old "National League and Covenant" of 1580. At day-break, on the day appointed, Greyfriars Church, in Edinburgh, and church-yard were filled with Scotland's nobility and peasantry. After an earnest prayer by Henderson, Johnstone, in a clear voice, read the covenant. "We promise and swear," ran this solemn instrument at its close, "by the great name of the Lord our God, to continue in the profession and obedience of the said religion; and that we shall defend the same, and resist all their contrary errors and corruptions, according to our vocation, and the utmost of that power which God has put in our hands, all the days of our life."

The venerable Earl of Sutherland was the first to come forward and put his name to this solemn pledge; then others followed. When all in the church had signed, it was taken to the church-yard and spread out on a grave-stone, where the vast crowd signed it. The next day three hundred ministers signed it. Copies were made, and gentlemen and nobles, ministers and peasants rode with rapid speed over Scotland to procure signatures. And thus the Presbyterians of Scotland acquired the immortal name of "Covenanters."

The "Bishops War" followed. Twice the king's armies were led into Scotland, and twice they were defeated and driven back in confusion. Charles II. renewed the effort to establish Episcopacy. Under the influence of Sharp, a cruel tyrant, who had been made archbishop, an edict was made, commanding all Presbyterian ministers to submit

to the bishops, or be expelled from their charges. Soldiers were poured into Scotland to enforce obedience. The Covenant was burned by the common hangman. On a dreary winter Sabbath nearly four hundred ministers, amid the tears of their congregations, preached their sad farewell sermons. The next day they were fugitives in the snow-clad mountains. The fugitive ministers were hunted out in their secret concealments like wild beasts, and their faithful followers shot down in cold blood, or tortured and mutilated.

In 1666 despair drove the people to arms on the Pentland Hills. The battle lasted till evening, when the famished peasants fled. New persecutions followed. The penalty of death was denounced on all who should preach in the open air or attend such a meeting.

James II., on coming to the throne, "hunted down the scattered-remnant of the Covenanters," says Macaulay, "with a barbarity of which no prince of modern times, Philip the Second alone excepted, had ever shown himself capable."

But preaching still went on. In the wild recesses of the mountains, the Covenanters still secretly assembled, still prayed, still preached. The merciless Claverhouse, with his fierce dragoons, was ever on their track. With blood-hounds and baying dogs they hunted them out in their secret retreats. A body of Highlanders, more savage and alert than blood-hounds, was brought down to aid in ferreting out the fugitives.

Perhaps no people in Europe so universally accepted the doctrines of the Reformation as the Lowlanders of Scotland. They were Presbyterians of the strictest faith. Through all their persecutions they remained true to their solemn Covenant. They several times flew to arms, many of them with no weapons but farm implements, and with no leaders but religious enthusiasts. The battle of Loudon Hill was fought and won against the fearful Claverhouse by such men.

In 1688 the yellow banner of William II., the mild Protestant Prince of Orange, floated over Scotland, and gave peace and security to its weary, faithful people. The national Covenant had been kept, and a legacy of civil and religious liberty had been secured, not alone for Scotland, but for all mankind. On all struggling people has descended, and still descends, like the dew of Hermon, the blessings of the Covenant and of this great victory. The contest lasted, with short respites, for nearly one hundred years. The last great struggle, the fiercest and the cruellest, lasted continuously for twenty-eight years.

From this school of trial came forth that long list of scholars, poets, philosophers, divines, and historians which have made Scotland so il-

lustrious. The national spirit was exalted by trial and suffering. The national intellect was quickened, and kindled into a blaze of intensity. Great intellectual lights shot up everywhere. During this long struggle many of her people passed over into Ireland, and settled there. Some had been banished; some sent to the "Plantations" and sold into slavery; and others had, to avoid persecution, voluntarily emigrated to the colonies or to Canada. It was in the trials and conflicts which I have referred to that the hardy and robust Scotch-Irish colonists were formed and molded into their heroic proportions.

I now return to Ireland. During the reign of James I., a part of the Irish nobles having rebelled against his authority, after reducing them to submission, he declared their lands forfeited to the crown. On these lands he planted a Scotch and an English colony. The region to which they went was wild and desolate, having been wasted by war and forays. They found it a desert, and made it a garden of fertility and productiveness. By industry and frugality they became prosperous, and soon gathered around their little homes the comforts and many of the luxuries of the age. These Scotch colonists were a brave, austere, evenly poised race. No danger could daunt them; no earthly power subdue their stubborn wills, or swerve them from duty. Their Presbyterianism was founded on conviction, and had been confirmed by persecution. It was a part of their very being.

The Episcopal form of worship was the established religion in Ireland. The country was under the domination of the Established Church. The natives were Catholics. When the Scotch-Irish first came to Ireland, their religious scruples were respected. Soon, however, the bishops began to suspend Presbyterian ministers from their functions, "All who refused to obey the bishops, and introduce and use the liturgy, were deprived of their cures." Numbers of ministers were arrested and imprisoned for non-conformity. In Ulster alone sixty-one ministers were deposed, their pulpits declared vacant, and curates sent in some cases to take possession of them. The bishops insisted that no minister should officiate unless he had been ordained by them. In some parts of Ulster the people were not permitted to bury their dead unless an episcopal minister officiated and read the burial service of that Church. Efforts were made to prohibit Presbyterian ministers from celebrating the rite of marriage among their own people. Private members were subjected to prosecution in the ecclesiastical courts for their marriage by their own clergy. A law for the "suppression of popery" was turned against the Presbyterian dissenters. Froude says: "The bishops fell on the grievance, which had so long afflicted

them, of the Presbyterian marriages. Dissenting ministers were unsanctified upstarts, whose pretended ceremonial was but a license for sin. It was announced that the children of Protestants not married in a church should be treated as bastards, and many persons of undoubted reputation were prosecuted in the Bishops' Courts as *fornicators*."

With a strange fatuity, the British Parliament imposed grievous restrictions on the trade of the Irish colonists, which threatened their industrial enterprises with ruin. To add to the many wrongs under which they suffered, as their leases expired, the landlords commenced demanding higher rents. Often these amounted to little less than legalized robbery.

Thus wronged by the Church, and stung with indignation at the perfidy and the ingratitude of the British Government, at last the patience of the Scotch-Irish was exhausted: and they determined to seek homes in the wilderness beyond the Atlantic, "in a country where the long arm of prelacy was too short to reach them." When we recall how prompt the ancestors of these men had been in Scotland in resistance to oppression, and remember how ready they were afterward, in the colonies, to fly to arms against little more than merely menaced wrongs, we are amazed at the patience with which they endured their multiplied grievances in Ireland for one hundred years. God had not yet turned their hearts to war, but had held them in check, and reserved their courage for a larger theater of brighter hope and wider usefulness.

It is impossible, within the short limits of this paper, to give a detailed history of the remarkable exodus of the Scotch-Irish from Ireland, which commenced in force early after the year 1700. Doubtless a considerable number had emigrated previous to this time, but after that date it became active and unceasing. Between 1729 and 1750 it is stated that 12,000 annually arrived in Philadelphia alone. With more or less activity, the swelling stream of immigration continued to pour upon our shores until 1774. The number of Scotch and Scotch-Irish blood in the colonies at the date of the Revolution must have been between 500,000 and 800,000 souls. It is impossible to trace out accurately the separate streams of these two sources of population; nor is it necessary, since they were in most of their characteristics essentially the same. But the Scotch-Irish element was very much the more numerous and potential. A majority at first landed in Philadelphia. Afterward many of these passed over into Virginia, and moved southward into North Carolina. It is this last colony that I am at present

most interested in considering.* It is conceded by all the authorities I have seen that the larger part of the colonists of North Carolina were Scotch and Scotch-Irish. There were several reasons why this colony should have been chosen as their home—a mild climate, fertile lands, perfect freedom of religious worship: these were, perhaps, the most potent.

It may be well to state that this colony was at first proprietary. In 1663 Charles II. granted to eight of his noblemen—namely, Edward, Earl of Clarendon; George, Duke of Albemarle; William, Earl of Craven; John, Lord Berkeley; Anthony, Lord Ashley; Sir George Carteret, Sir John Colleton, and Sir William Berkeley—all the country lying between the Atlantic and the Pacific Oceans, between the 31st and the 36th parallels of latitude, which was called Carolina. This grant covered the present States of North and South Carolina, Georgia, part of Florida, Alabama, Tennessee, Mississippi, Louisiana, Arkansas, a part of Missouri, nearly all of Texas, and a large part of Mexico and California. These men were made proprietors of this immense domain. Locke and Shaftesbury drew up a Constitution for its government, aristocratic in all its features, which was heralded to the world as the perfection of human wisdom. Long lines of earls, dukes, lords, and nobles were to have feudal dominion and exercise perpetual authority over this vast territory. The Anglican Church was to be supported by the State, and, with splendid pomp and ceremonial, was to regulate the religion and consciences of men. This Constitution, which was framed to endure forever, never had a trial, and is remembered only as a magnificent monument of the folly of attempting to transplant to the wilderness the feudal institutions of the Old World. The pioneers of the woods waved it aside as if it had been the merest gossamer. This work of the first philosopher and the first statesman of that age was swept away by the first breath of popular discontent. The pioneers substituted for it their own sovereign will. A mightier King, a more royal potentate had reserved this domain as a heritage for every sect and creed, and for a race of men co-equals in rank and dignity; and as a part of a great republic, destined to become more resplendent in genius, culture, wealth, and power than the vast realms of the Cæsars “in the most high and palmy State of Rome.”

Of all the colonists, the Scotch-Irish inhabitants of North Carolina

* My Grandfather Temple moved from Pennsylvania to Mecklenburg County, N. C., in 1766; and my grandfather, Capt. Samuel Craig, moved from the same colony to South Carolina after the close of the Revolutionary War.

vert the most resolute and turbulent under wrong. The very year that the Constitution of the proprietors was to have gone into effect, an assembly chosen by the people made laws for themselves—"few simple, and fundamental" in character. Freed in confidence and security against taxation, except as imposed by themselves, were the cardinal points. During the administration of acting Gov. Moore, they seized the President and six members of the Council, threw them into prison, controlled the Legislature, and ruled courts of justice, and exercised all the functions of government for two years. They deposed the authority of Gov. Eastchurch and he was left powerless. They impeached and impeached Gov. South for his actions, maintained his twelve months exile and perpetual incapacity for the office of Governor. They successfully resisted, by insurrection, the attempt of Lord Granville to establish the Church of England in that colony.

A writer of that day said: "It was a common practice of the people of North Carolina to resist and impugn their Govt. &c." G. B. Burroughs wrote in 1741: "The people of North Carolina are inclined to be obstinate or contrivous; . . . always懷疑 the liberty of their Government. Some they have impugned, others they have driven out of the colony, and at other times set up a government of their own choice." Says Bannister: "Any government but their own was oppressive."

In 1775, when a vessel laden with stamp paper arrived in North Carolina, the people under Col. Ashe and Woodall marched to the Harbor and captured the captain, who soon after escaped. After this the royal officers adopted a regular system of taxation and oppression. Excessive taxes were imposed, and unlawful fees demanded. The people were plundered at every turn of life. Fifteen dollars was demanded for a marriage license. The people assembled, by delegates in a convention, and informed themselves by the colonel "of the regulating and the grievances and abuse of power." To this the royal Government raised an army of 1,100 men, and marched to inflict summary punishment on the胆大的 sons of liberty in the neighborhood. The latter hurriedly assembled to the number of two thousand men, one-half of them armed.

On the 14th of May, 1775, the two forces met on the banks of the Creek Alabance. The patriots demanded a redress of grievances, and when the answer to their demand was refused, the Governor ordered them to lay down their arms and submit. When they refused, he ordered his men to fire. His soldiers hesitating, he fired the first shot himself. The battle now became general, and lasted two hours,

when the ammunition of the patriots failed, and they were driven from the field, stubbornly yielding to necessity. Of the royal troops, 9 were killed and 61 wounded; on the side of the patriots, 20 were killed, besides the wounded. This was four years before the battle of Lexington; and here was fired the first shot and fought the first battle by the Scotch-Irish in defense of popular rights on this continent.

That the men who had thus taken up arms were not lawless, desperate men is conclusively proven by history. Alexander says: "These regulators were not adventurers, but the sturdy, patriotic members of three Presbyterian congregations, all of them having as their pastors graduates of Princeton." The celebrated Dr. David Caldwell was one of them, and was present as a peace-maker, trying to prevent the effusion of blood. Says another writer: "There, also, on that day were the parishioners of such noted ministers as Paltillo, McAdden, Balch, Craighead, and McWhorter—all Scotch-Irish." Had this battle been sanctified by success, it would have been pointed to by history as the first victory in behalf of popular rights.

I have dwelt somewhat at length on the early history of the Scotch-Irish in North Carolina because that State was the parent of Tennessee. The first settlers in East Tennessee were these Scotch-Irish patriot heroes of the Alamance. After their defeat, they were hunted down and scattered by the victorious army of Tryon. Many of them were hung or shot, and all of them outlawed. Their homes were invaded and desecrated, but these brave men were not cowed. "Like the mammoth," says Bancroft, "they shook the bolt from their brow, and crossed the mountains." They passed over the great and pathless Alleghanies, and, descending into the basin of the Tennessee, made their homes on the Watauga.

That a majority of the early settlers in East Tennessee were of the Scotch-Irish blood is, I think, susceptible almost of demonstration. It is agreed by all the authorities that a majority of the people of North Carolina were of this and the Scotch race. We have seen that after the battle of the Alamance many persons who took part in it came to East Tennessee. East Tennessee was a part of North Carolina, and more inviting in many ways than the old State, and especially in its perfect immunity from royal oppression. It was the very asylum the Scotch-Irish desired. Hence they sought this region.

But there was another source of supply from this race. There were two streams of Scotch-Irish movement, which, after reaching the colonies, finally united in East Tennessee. One poured southward through Virginia, into North and South Carolina. This stream was swollen by

the immigration which landed in Wilmington; which, turning westward, met the northward stream from Charleston, on the upper waters of the rivers which rise in the Blue Ridge, and flow down to the Atlantic. Gradually working their way up these rivers, the two streams of settlers united; and, arriving at the foot of the mountains, they crossed their lofty summits and descended into the valleys of the Nollachucky, the Watauga, and the Holston.

The other stream of Scotch-Irish movement overflowed from Pennsylvania, and came up the Valley of the Shenandoah, and early filled it with this race. Ascending the valley, they overleaped the Alleghanies in Virginia, and descending into the basin of the Holston, and following its downward and westward course, they came into East Tennessee, on its eastern borders. Thus these two streams, the one from the South, and the other from the East, met in this region and gave a Scotch-Irish population.

Now, if these people were not of the Scotch-Irish race, who were they? They were certainly not Puritans or English, they were not Dutch, they were not Swedes nor Catholics, they were not Quakers nor Huguenots, except in limited numbers. Nor were they of the Cavaliers or planters of Virginia, in any considerable numbers. The Cavaliers, too, were nearly all adherents of the Episcopal Church, and yet no Church of that denomination was established in all East Tennessee for nearly sixty years after this first settlement was made.

Besides all this, the religious character of the early Churches, the names of people, the early habits and customs which prevailed, the traditions on that point which has come down to this generation, all tend to prove that the larger part of our early population were of the Scotch-Irish race. These Scotch-Irish took part in all our Indian and colonial wars. In 1774, a company of the Holston and Watauga men, under the command of Capt. Evan Shelby, took a decisive part in the great Indian battle of Point Pleasant, at the mouth of the Kanawha, which raged the entire day. Twice during the day the fate of the battle, and possibly that of Gen. Lewis's army, depended on these men. It happened that James Robertson, a Scotch-Irishman, and Valentine Sevier discovered the Indians stealthily approaching the army before daylight, with the intention of a surprise and massacre. Firing their guns, they ran to camp and gave the alarm. The Indians were surprised, thrown into confusion, and halted, and this gave the army time to form for battle. Again, late in the day, some Indians, protected by rude breast-works made of brush and logs, held the army in that part of the field at bay. John Sawyers, another Scotch-Irishman, one of Shelby's men,

asked and obtained permission to dislodge them. With a little party he gained their rear by a way which he had discovered, and executed his bold conception by a desperate charge. The Indians were driven from their position, and soon after this the whole body fled across the Ohio.

No one of the colonies was more stirred by the great events of 1775 than North Carolina. Her people were not at that time greatly oppressed, yet they were the ripest for revolution of any people in America. There had settled that large population of Scotch-Irish, who knew from tradition or experience the monstrous wrongs of tyrants. Mecklenburg County was peopled nearly entirely by these determined Scotch-Irish. When, therefore, they learned in May, 1775, that Parliament had declared the colonies in a state of revolt, they knew that the great crisis had come. The Scotch-Irish of Mecklenburg County did not wait for the action of the Continental Congress, nor for that of their own Provincial Legislature. The people met in convention in Charlotte to take counsel together. While in session, news came that patriot blood had been shed at Lexington. The meeting was addressed by Hezekiah J. Balch, a Scotch-Irish Presbyterian minister, and by Dr. Ephraim Brevard and William Kennon. Resolutions were offered by Dr. Brevard and adopted, "which," says Bancroft, "formed in effect a declaration of independence." They declared among other things "that the Provincial Congress of each province, under the direction of the great Continental Congress, is invested with all legislative and executive powers within the respective provinces, and no other legislative or executive power does or can exist at this time, in any part of the colonies."

I do not quote from the disputed declaration of May 20, but from the unquestionably authentic resolutions of May 31. Bancroft says in reference to these: "Thus was Mecklenburg County separated from the British Empire."

I care not to talk about mere terms. The action of this meeting was a substantial declaration of independence, and no amount of words can take from North Carolina, and these Scotch-Irish, this great crown of glory. All honor to the memory of the brave people of North Carolina. When the dreadful conflict of arms came on, the settlers on the Watauga, the Nolachucky, and the Holston were remote from danger, and secure in their peaceful homes, except as against the Indians. Yet they were not indifferent to the fate of their kindred beyond the mountains. Early in 1780 Cornwallis, having overrun South Carolina, was threatening North Carolina with the same fate. In March Col. John Sevier, commanding the militia of Washington County, in what

is now East Tennessee, raised two hundred men and took up his march for North and South Carolina. Col. Isaac Shelby, commanding the militia of Sullivan County, hastened home from Kentucky, raised two hundred men, and also marched southward across the mountains. During the next few months these splendid officers rendered brilliant services in staying the almost resistless tide of British invasion. They, in conjunction with Col. Clarke, of Georgia, attacked Col. Moore, on the Pacolet River, who held a strong fort, and forced him to surrender. Col. Shelby, with his command, was in the desperate battle of Musgrove's Mill, on the Enoree, and shared, by his gallantry, in the honor of that splendid victory. In this battle Capt. Shadrick Inman, of Shelby's command, the ancestor of the well-known and excellent Scotch-Irish Presbyterian family of East Tennessee, so favorably known in financial and railroad circles in Atlanta and New York, contributed much to gain this victory by a bold strategem and a desperate charge. He was killed at the very moment of victory, bravely fighting the enemy hand to hand. Shelby also took part in the battle of Cedar Spring.

After Gen. Gates's defeat at Camden, Gen. McDowell, who now commanded in Western North Carolina, with Col. Shelby, retired across the mountains in East Tennessee. The army was broken up. I come now to the battle of King's Mountain. Col. Ferguson, with his elated army, marched into North Carolina, after the defeat of Gates, and took position at Gilbert Town. From this place he sent a threatening message to Sevier and Shelby. On receipt of the message Shelby rode at once to consult Sevier. They agreed to call out a part of their respective commands, and march to surprise and destroy Ferguson before he was aware of their movement. Col. Shelby was to secure the co-operation of Col. Campbell, who commanded in Washington County, Va., just beyond the State line. Col. Sevier was to raise the money for the expedition. He tried to borrow it on his own account, but there was none in the settlement. He went to John Adair, entry taker, who is believed to have been a Scotch-Irishman, and represented to him the importance of getting the use of the public money in his hands, pledging him that his act should be legalized. Adair replied: "If the enemy, by its use, be driven from the country, I can trust that country to justify and vindicate my conduct. Take it," a reply worthy of a Roman in the best days of the republic.

The whole military force of the settlements at that time was less than a thousand men. Sevier and Shelby each selected from their commands two hundred and forty men, consisting of the young and

vigorous, leaving those who were less so to defend the settlements. Not another man could be safely spared. On the 25th of October, 1780, the forces assembled at Sycamore Shoals, on the Watauga. Campbell came from Virginia with four hundred men, and McDowell was there with a few of his refugee soldiers. Sevier and Shelby were there with their contingents. "With the exception," says Ramsey, "of the few colonists on the distant Cumberland, the entire military force of what is now Tennessee was assembled at Sycamore Shoals. Scarce-ly a single gunman remained that day at home." The aged were there to cheer and encourage; the mothers, the wives, the sisters to say fare-well. "Never," says Ramsey, "did mountain recess contain within it a loftier or more enlarged patriotism; never a cooler or more determined courage."

On the morning of the 26th the men were drawn up in a body, by the direction of the officers, for the purpose of invoking the Divine protection. The Rev. Samuel Doak, one of the Scotch-Irish pioneer preachers, was there, from his church and school at Salem, twenty-five miles distant. He offered a fervent prayer for the safety and success of the expedition, and in a few patriotic remarks he closed with the words, "The sword of the Lord and of Gideon," and these sturdy Scotch-Irish Presbyterians, leaning on their rifles, shouted in patriotic acclaim: "The sword of the Lord and of our Gideon."

The battle of King's Mountain is totally unlike any other in our history. It was the voluntary uprising of a patriotic people, rushing to arms to aid their distant kindred, when their own homes were hourly menaced with danger from fierce savages. There was no one in chief command, and no one entitled to command. They served without pay, or the hope of pay. Their march lay through an uninhabited mountain wilderness, with no roads, and with scarcely a trail. These mountains are the loftiest east of the great Rocky Mountains. The distance to the enemy, by the circuitous routes the little army had to take, was perhaps two hundred miles, or more.

On the way the expedition was joined by small forces under the command respectively of Cols. Cleveland, Winston, Hambright, and Maj. Chronicle, of North Carolina, and by those under Col. Williams, of South Carolina, thus swelling the total number to eighteen hundred men. Senator Vance's grandfather, as he relates, voluntarily joined the patriots on the way. My Grandfather Temple, a Scotch-Irish Presbyterian, also joined them, and both of these took part in the battle.*

* My grandfather, Samuel Craig, was at that time and throughout the war serving as captain in the army of Washington, and my great-grandfather, John Burns, was with Sumter or Marion.

Two days before the battle the little army halted. The officers selected the best horses and men, and with these, amounting to nine hundred and ten men, they determined to make a forced march to overtake Ferguson, leaving the others on jaded horses and on foot to follow. For twenty-six hours these brave men were in the saddle, without sleep, and with little to eat, and some of them without any thing, marching through a drenching rain.

On the 7th of October, 1780, they found Ferguson posted on King's Mountain, with eleven hundred men, part of them British regulars. Galloping forward to within a short distance of the enemy, the patriots alighted, tied their horses, and hurriedly arranged the order of battle. They were to attack simultaneously on the four sides of the mountain, thus surrounding Ferguson. They were "arranged in four columns, two on either side of the mountain, led respectively by Cols. Campbell and Sevier on the right, and Shelby and Cleveland on the left."

When these columns arrived at their several positions, with a loud yell they dashed up the craggy mountain on every side, and encircled it with a sheet of living fire. The crest was swept by their rifles as if by a tempest. The late eloquent Bailie Peyton, of Tennessee, said of this battle: "When that conflict began, the mountain appeared volcanic; there flashed along its summit and around its base, and up its sides one long, sulphurous blaze." Three times were the forces of Campbell and Shelby in turn driven down the mountain by bayonet charges, and three times were they rallied and led back to the fight. At the last charge on Campbell, the British raised a yell, and shouted: "Tarleton and his legion are coming." At the dreaded name of Tarleton the retreat became almost a panic and a rout. Sevier, who fought next to Campbell, quickly caught the sound and saw the danger, and spurring his horse into a gallop, he rushed his command to the rescue, saying: "Let them come on, my men. One more charge will end Ferguson, and then we will finish Tarleton and his Tories." His presence gave new courage to the fugitives, and he and Campbell again rushed to the scene of conflict, to strike, with their companions, the last fatal blow. Ferguson, seeing all was lost, with a few of his officers, attempted to cut his way out, but was shot down by Sevier's men, pierced by half a dozen bullets.

The battle lasted one hour and five minutes. During that terrible hour two hundred and twenty of the enemy had closed their eyes in death, one hundred and eighty were wounded, and either six or seven hundred (the authorities differing on this point) were taken prisoners. Every man present was either killed, wounded, or captured. I think,

therefore, that I am justified in saying that this was the most daring as well as the most brilliant achievement of the revolutionary war, fought by Scotch-Irish Presbyterians almost exclusively. Nor was this victory less signal in its consequences. At that time Cornwallis was on a triumphant march through North Carolina to Virginia. Charleston and Savannah had fallen. Lincoln had lost his entire army. Gates had been defeated at Camden. All Georgia and South Carolina had yielded to British arms. There was no organized force in the Southern States capable of withstanding for an hour the victorious army of Cornwallis. There was universal gloom throughout the colonies. The best patriots were almost in despair. The news, therefore, of this victory came like a great light in the midst of profound darkness. It was the sound of triumph, the rift in the dark cloud, the breaking of morning. Mr. Jefferson said: "It was the joyful annunciation of that turn in the tide of success that terminated the Revolutionary War with the seal of our independence." The very night Cornwallis heard of it he commenced a hasty retreat back into South Carolina. From that day the patriot cause grew brighter and brighter, until the perfect day dawned at Yorktown.

But the hardy Scotch-Irish soldiers of the Watauga were to have no rest, even after their immortal victory at King's Mountain. Shelby repaired with his force to Gen. Gates at Hillsboro, and afterward under Gen. Morgan it took part in the battle of the Cowpens.

In February, 1781, Sevier found urgent appeals to Shelby and himself from Gen. Greene and the Legislature and the Governor of North Carolina to again cross the mountains, to aid in checking Cornwallis. Sevier at once sent Maj. Charles Robertson with a part of his force to the aid of Greene, which afterward did gallant service in the battle of Guilford Court-house. Sevier himself could not go, for the Indians were threatening the settlements.

In the summer or fall of 1781 Sevier and Shelby, on the call of Gen. Greene, with five hundred men, again crossed the mountains to aid the general cause. At the request of Greene, they agreed to march on to South Carolina, to join Gen. Marion on the Santee. With this re-enforcement Marion marched to meet the enemy under Gen. Stuart. Shelby and Sevier asked and obtained permission to undertake one of their characteristic and daring exploits. It was to surprise and capture a body of the enemy, ten miles in the rear of Stuart. By a flying march and a wide detour, on the evening of the second day out, they reached the point contemplated, but the force they were after was gone. There was, however, near by a strongly fortified post, protected by

abatis, and defended by one hundred and fifty men. They determined to take this fort. On the stern demand of Shelby, the commander surrendered, with all his men and guns. Burning the fort and putting the prisoners behind the men, they again marched around Gen. Stuart, who was now close after them, and the next morning they were safely in the camp of Marion, having marched sixty miles in twenty-four hours.

Stuart now advanced for battle. Marion ordered these gallant officers to the front to meet him. Learning that the men thus pushed forward were "the yelling devils" of King's Mountain, commanded by Sevier and Shelby, Stuart at once turned and retreated to Charleston. Cornwallis by this time having surrendered, and the war being virtually over, Shelby and Sevier led their veteran soldiers back across the mountains "through a deep snow" to their homes in East Tennessee.

And where else can be found in all the colonies one thousand men (a little over the number in all the settlements in East Tennessee in 1780) who did more effective service for the cause of liberty than these Scotch-Irish on the Holston, the Watauga, and the Nolachucky? King's Mountain, Musgrove's Mill, the Pacolet, Cedar Springs, Cowpens, Guilford Court House, the captured fort in South Carolina, and the countless victories over the hostile Indians: these tell the tale of their toils and of their valor. Nor can sufficient honor be given to the memory of the great leaders—Sevier and Shelby, those twin brothers in arms—under whose guidance these illustrious deeds were mainly accomplished. No wonder their admiring fellow-citizens afterward bestowed on them their highest civic honors! No wonder that Sevier was regarded as the father of his people, and loved and adored by them as no other man in the State ever was! No wonder he was made the first elective Governor, and four times afterward re-elected to the same office, and twice or thrice elected to Congress, for he was as noble as he was brave! No wonder Shelby was also elected the first Governor of his adopted State, Kentucky; and that a number of years afterward, at a time of great public peril, he was again called to preside over his State as its honored chief executive.

Thus had the Scotch-Irish of East Tennessee done a great and honorable part in achieving our independence. The war was now over; henceforth they were to tread the quiet paths of peace; nor was their history to be less honorable in peace than it had been in war. Wherever they were, they had always been the friends of education; in every place where they settled they at once provided the means for the education of the people; as far as possible, they established schools

for every congregation and settlement. Colleges and grammar schools were provided for larger districts. At an early day the Synod of the Carolinas enjoined all Presbyterians "to establish within their respective bounds one or more grammar schools." The preacher was in those days, and even down to a much later period, the teacher as well. Within the memory of many now living, the Presidents of all our colleges and most of the professors were, almost as a matter of course, taken from the clergy. Teaching had not yet grown into a great and distinct profession. The preacher was the most learned man in the community, and had more leisure. His pay for preaching was a mere trifle, and doubtless he was often driven to teaching from necessity. These schools were generally theological as well as classical. Sometimes the minister added to his other useful accomplishments the profession of medicine also.

As we have seen, nearly all the first settlers in East Tennessee came from Pennsylvania, North Carolina, and Virginia. They were a brave, pious, intelligent, and self-reliant race. The timid and the worthless did not seek the wilderness. It required true manhood to encounter its dangers and endure its privations. Intelligence and a daring spirit were needed. They were, as a whole, the best race of men this State has ever had, not alone in virtue, piety, and true manhood, but also in intelligence. I am speaking of the Scotch-Irish. I go farther, and say that I doubt if any State was ever founded by better or abler men. In proof of this I refer to the first Constitution of Tennessee, which Mr. Jefferson pronounced the "most republican of all the Constitutions adopted by the States." This was formed by such historic men as Jackson, Sevier, Tipton, Robertson, Anderson, Rhea, Roane, Outlaw, Blount, and McMinn.

In every community in which these Scotch-Irish settled, they left the permanent impress of their austere and solid qualities, seen in the strict observance of the Sabbath, in family government and training, in orderly and high moral conduct, and in the respect for law and all the proprieties of an upright life. Every such community is pervaded to-day, even after the lapse of a century, by a grave morality and a deep religious tone, due to the stern faith and solemn example of the earnest men who first dwelt there.

Wherever these Scotch-Irish settled in East Tennessee they got possession of the best lands, laid out the towns, framed and administered the laws, filled the public offices, and gradually gathered into their hands a large part of the wealth of the country. So far as I can judge from their names and my knowledge of the men, the first Territorial

Legislature and the "Legislative Council" were composed entirely, except Sevier, of Scotch-Irishmen. Judging in the same way, at least thirty of the fifty-six men who formed the first Constitution of the State were of this same race, and probably a much larger number.

These Scotch-Irish were everywhere tenacious and jealous of their rights. Their most marked trait was their zeal for and their earnest devotion to their religion. With this was combined a strong love of freedom. They, or their fathers, had endured both political and religious oppression in their native land. They had fought and won the great battle of religious liberty in Scotland against the power of the Church and of the Crown. They left this as a legacy to mankind. As they claimed personal liberty and freedom of conscience for themselves, so, contrary to the spirit and practice of the age, they conceded these rights to all others. Nowhere in the colonies, when in a majority, did they restrict these rights or persecute other sects. To use the beautiful idea of Shakespeare, "From the thistle intolerance they plucked the flower toleration." This is a beautiful page in the history of a race who had been persecuted for two hundred years. These men knew all the ways of tyrants. They sniffed the tainted breeze of oppression from afar, and, like the Highlanders, when they heard the warning slogan, they rallied to a man.

At the date of the Revolution, as large, perhaps a larger, percentage of our population was of this race than of any other; and I venture the assertion that this race had greater influence in giving form to our government and in molding our institutions than the people of any other country. They also founded more colleges and academies and built more churches than any other single people. They were always in front, whether in politics or religion, in peace or in war.

So, too, here in East Tennessee, these Scotch-Irish built churches and established colleges. In 1780, the Rev. Samuel Doak, of Scotch-Irish blood, formed a Church and opened a classical school at Salem, Washington County, both of which survive to this day. In 1783 this school was chartered as Martin Academy, and in 1795 as Washington College. It became a source of great usefulness throughout the State and of the South, and to-day it flourishes in almost youthful vigor. It has the honor of having been the first classical school in the Mississippi Valley. Dr. Doak was a graduate of Princeton, a man of great power and learning, and became to East Tennessee what Dr. David Caldwell was to North Carolina. From its walls there has gone out a long line of distinguished scholars, divines, and statesmen. Among others, that great man, Rev. Dr. David Nelson, the author of "The Cause and Cure

of Infidelity." Dr. Robert J. Breckenridge said of him: "As a preacher, I, who have heard the great preachers of America, Britain, and France of this age, can truly say that his power in the pulpit exceeded all I ever witnessed." And scarcely less gifted were the Rev. Gideon Blackburn and Rev. James Gallaher, who were also educated by Dr. Doak.

In 1794 the Rev. Hezekiah Balch, another Scotch-Irish Presbyterian, a cousin of the Hezekiah Balch who addressed the Mecklenburg Convention in 1775, founded Greeneville College on his own farm near Greeneville, Tenn. This college also became a great center of learning under the successive presidencies of Dr. Balch, the Rev. Dr. Charles Coffin, and Mr. Henry Hoss. In this same year largely, and perhaps entirely, through the influence of Rev. Dr. Samuel Carrick, another Scotch-Irish Presbyterian, Blount College, at Knoxville, was founded, and he became its first President. This institution has passed through successive changes and stages of development, until it has finally become the "University of Tennessee," with a large endowment. For nearly one hundred years this institution has been doing a noble work in the cause of education.

In 1818, the Rev. Samuel Doak, in conjunction with his son, the Rev. Samuel W. Doak, founded near Greeneville a classical school, called "Tusculum College," which has grown into great usefulness and popularity. Some years ago this school was consolidated with Greeneville College under the name of "Greeneville-Tusculum College," and it is to-day doing a splendid work in educating the youth of the country.

In 1819, the Rev. Dr. Isaac Anderson, another Scotch-Irish Presbyterian, founded the "Southern and Western Theological Seminary," at Maryville, Tenn., for the purpose of training young men for the ministry. This great and good man, for such he really was, became eminently successful in his noble work, having during his life trained one hundred and fifty persons for the ministry. It is now called Maryville College, and has ceased to be theological.

It thus appears that five colleges were founded more than seventy years ago, and three of them nearly one hundred years ago, in East Tennessee, by five Scotch-Irish Presbyterians, all of which became useful, and all of which are in a flourishing condition to-day.

The Rev. Charles Cummings was the pioneer Presbyterian preacher in South-western Virginia, on the borders of Tennessee. In 1775 the Rev. Joseph Rhea, a Scotch-Irishman, born in Ireland, came to the Holston and Watauga region and settled, by purchasing land and remaining some time. As far as history shows, Mr. Rhea was the first

Presbyterian minister who settled in East Tennessee. It is said, and no doubt truly, that while on these visits (for it seems he made two) he preached to the settlers and in the forts. It is, therefore, probable that he was the first Presbyterian minister who ever preached on the soil of Tennessee. Certainly that honor belongs either to him or to the Scotch-Irishman, Rev. Charles Cummings. Mr. Rhea returned to Pennsylvania for his family, but died in 1777 without returning to his home, which he had provided on the Watauga. His family, however, moved to his new home in 1778. He was the ancestor of a very numerous connection, of as good and worthy people as ever lived in the State, all honorable and pure in their lives, and strict in the rigid and simple faith of their pious Scotch-Irish ancestors. A number of his descendants have been, and some are yet, ministers of the benign gospel which he preached. The Hon. John Rhea, a son of his, became a noted man in the early days of Tennessee, and for a long time represented East Tennessee in Congress.

I have already shown that the Rev. Samuel Doak came to East Tennessee as early as 1778, and possibly a little earlier. Church records show that Cummings, Doak, and Balch were the first three active Scotch-Irish preachers in East Tennessee and South-west Virginia. In those early days these brave ministers sometimes had to fight as well as pray and preach. They always went to Church with their guns and shot-pouches to defend themselves against constantly expected attacks from Indians. It happened once at least, with both Cummings and Doak, that in the midst of divine service they had to suddenly dismiss their respective congregations to take part, which they willingly and bravely did, in Indian fights.

Long after the Revolutionary War the Scotch-Irish continued to come from Ireland into East Tennessee. I remember many of them who were still living when I was a young man. They were then old men, but still engaged in business. They nearly all settled in the towns and followed merchandising. We called them Irish, but they were in fact Scotch-Irish. They were of the highest repute and standing, and nearly invariably the wealthiest and most influential men in the country. These have now all gone to their Father, leaving to their numerous descendants the memories of lives honorably and well spent. It is remarkable that for fifty years after the Scotch-Irish came into East Tennessee a large part of the wealth of the country should have passed into their hands. Yet such was the fact: the legitimate fruit of their thrift, industry, frugality, and honesty.

True to their traditional love of right, when the War of 1812 came

on, the Scotch-Irish people of East Tennessee were as ready to fight for their country as in the dark days of King's Mountain. Two thousand five hundred of them, under the noble and gallant Col. John Williams, of distinguished revolutionary blood, and under Col. Samuel Bunch, a Scotch-Irishman, volunteered to march to join Gen. Jackson in the bloody Creek Indian War, in Alabama. In the terrible battle of the Horse Shoe, perhaps the hardest contested Indian fight that ever took place on the Continent, these men from East Tennessee, under their brave commanders, were the first to storm the fort. For awhile in the desperate struggle they and the Indians fought hand to hand. Maj. L. P. Montgomery,* of Williams's regiment, a descendant or relative of the gallant Gen. Richard Montgomery, of Quebec fame, was the first man to mount the breastworks. Calling on his men to follow, he fell in the moment of this triumphant achievement, mortally wounded. Here the young ensign, Samuel Houston, also of Williams's regiment, won his first laurels in war. A moment after brave Montgomery fell on the top of the breastworks he also mounted them, and had his thigh pierced by a barbed arrow. But calling to his men to follow, he boldly leaped down into the fort among the swarming savages, and fought hand to hand with the utmost desperation. The other East Tennesseeans immediately following, the breastworks were taken, and the Indians driven to the underbrush. Thus two Scotch-Irishmen had the honor of first storming and entering the fort at the Horse Shoe.

Again, some of these East Tennesseeans shared in the great and crowning victory of New Orleans, which closed the "Second War of Independence." I need not point out the part they took in the Mexican War. It is sufficient to say that on every battle-field where they were present they sustained their ancient renown for courage and daring. Nor have I the space nor the inclination to dwell on the deeds of these descendants of the early Scotch-Irish in the late Civil War. All I dare to say is: The history of the war proves that in courage the present generation has not degenerated or lost the heroic spirit of its noble ancestors. East Tennessee gave to the armies of the Union more than thirty-one thousand men, and nearly or quite twenty thousand to the Confederate army, all, on both sides, as good soldiers as ever went to battle. Besides all these, Tennessee gave to the country the four great statesmen, Jackson and Polk, White and Bell; and East Tennessee gave to the bar and bench the distinguished lawyers and jurists, Hugh L.

* Maj. Montgomery was raised near Jacksboro, Campbell County, East Tennessee.

White, William E. Anderson, John A. McKinney, Robert J. McKinney, Thomas C. Lyon, and Robert McFarland. It gave to Texas Houston, Crockett, and Reagan; to the pulpit an array of names of great ability, scarcely equaled by any region of the same size in the United States. The neighborhood of Washington College alone furnished Dr. David Nelson, Dr. Samuel K. Nelson, Gideon Blackburn, James Gallaher, John Whitefield Doak, the gifted Archibald Alexander Doak, but little inferior to his cousin, Dr. Archibald Alexander, and the three Cunninghams—all men of ability, and four of them men of extraordinary power. All these were Scotch-Irish in blood. The same immediate neighborhood gave the country another distinguished Scotch-Irishman, David Crockett, the celebrated wit, patriot, and soldier. East Tennessee has also sent its sons to people and build up the South and North-west and the far off shores of the golden Pacific. And wherever they have gone they have always been able to reap as many honors and gather as much wealth as any of their competitors.

I have thus hurriedly and most imperfectly attempted to trace the history of the Scotch-Irish from their original home in Scotland down to our own times. There is a bright thread in this web of history which runs back to the days of John Knox, connecting Scotch, Scotch-Irish, and American History, and blending them as one into beautiful harmony. The great central fact and figure in that history is John Knox. He was the true representative of his people. He was great because he represented the thought and high purpose of a great race. For fifteen hundred years, under the blighting spell of priestly superstition, the human mind lay, as it were, in a comatose state. At the trumpet blast of Luther, Calvin, and Knox, summoning the dead nations to awake, men started up into a new life. They felt within themselves a new force, the power of a free conscience. With this *renaissance* the human mind budded and expanded like a marvelous growth of certain tropical plants. They proclaimed, as men never did before or since, the germ of all liberty, freedom of thought and conscience. From this simple truth has sprung all civil as well as all religious liberty, for a free conscience makes a free man.

And no man can estimate the debt of gratitude the world owes to the Covenanter and the Puritan. Their merits grow brighter with each succeeding age. Their influence is like the great gulf stream coming up from the tropics, forever flowing on, carrying with it heat and warmth, and starting into life and beauty the islands and shores as it sweeps onward in its course.

From the day of the victory in the great contest in England in

1640, and the signing of the Covenant in Greyfriars Church, in Scotland, Protestantism assumed a new life, one of activity, earnestness, simplicity, aggressiveness, free from forms and ceremonies. From that time liberty and religion, disenthralled from the idea of the divine right of kings to govern, became resistant, defiant, progressive, and absolutely unsubmissive to wrong.

For three centuries were our ancestors being educated and trained for the heroic part they were to play in the great drama of the world. At first they were rude and ignorant of their rights, and groped slowly through the darkness. Gradually they grew stronger and were polished by the friction of trial and persecution. Finally they stood forth such as we see them in 1776: stalwart, robust, and grand in outline. Our ancestors, like the polished statue, were hammered and chiseled by trials and dangers into their noble proportions.

So perfect is our liberty, so free are we in conscience, so securely do we set under our vines and fig trees that we forget that these were planted by the toil and nurtured by the blood of our ancestors. We overlook their sacrifices, and exclaim: "Behold our vines and our fig trees, and the fruit of our planting!" Our liberties, both civil and religious, were born of toil, sacrifice, suffering, and in terrible agony, amid tumult, blood, and battle.

The great principles of freedom were slowly evolved through long centuries of oppression and resistance. At first they were dimly seen by a few gifted men. The circles gradually widened, until finally that was accepted as a plain truth, which appeared almost as a revelation to him who first saw it. For three hundred years were our ancestors struggling for freedom. Foiled in one generation, the next took up the fight. Advancing from one stronghold to another, often checked and driven back, but never yielding, never submissive, at length the Covenanter and the Puritan prevail, and "government of the people, by the people, for the people" is established.

ANDREW JACKSON.

BY REV. D. C. KELLEY, D.D.

Mr. President and Fellow Scotch-Irishmen: At the request of the patriotic women of the Hermitage Association, I bring to you a gavel made from wood grown on the grounds where lived and died Andrew Jackson, the seventh President of these United States.

Whatever doubts may be entertained as to the ancestry of Abraham Lincoln, who is believed to have been of Scotch-Irish ancestry, we know that the father of "Old Hickory" emigrated from Carrickfergus, on the north coast of Ireland, in 1765. In him we have the marked characteristics of our race; and to him both the race and the nation owe a debt of gratitude, a true estimate of which will grow with the years to come. The silence of the Scotch-Irish people has done great injustice to Andrew Jackson as well as to others of their distinguished sons. This is neither the time, nor do the circumstances around us justify the effort, to enter into the work of historical correction now; but as a delegate from an association of high-bred, patriotic women, as a Tennessean, and Scotch-Irishman—a moment is begged to respond to an opinion which has been recently given on a great national occasion by one too high in all the attributes of manliness and Christian patriotism to intentionally wrong any man, yet an opinion which does both our ancestors and Andrew Jackson great wrong. The charge is that of "vulgarism" on the part of Jackson, mitigated by a representation of the vulgarity of the people among whom he was reared. Andrew Jackson's mother, Elizabeth Hutchinson, died before she had accomplished the training of her boy; but the Christian patriotism which caused her death, nursing sick and wounded revolutionary soldiers, fixed in the boy's mind two great roots never to be eradicated: faith in God, and love for his country. Supported in every emergency by both of these, therefrom came the life so fruitful of blessing to our nation. They are not vulgar roots. The people, both in North Carolina and in Tennessee, who in this early day have been so often spoken of as wild, boorish, and uncivilized, were, in the main, men and women who had been trained in the homes of Scotch-Irish Presbyterians, preached to and taught by

Presbyterian preachers, men of culture and deep piety. Many wild and reckless men came from the East to the border. They never typified or controlled the civilization of any community where Scotch-Irishmen were predominant. The title-page of John Done'son's account of his most remarkable and heroic journey with a colony of early settlers of Nashville is a fair indication of the people who predominated in this region at that early day. "Journal of a voyage, intended by God's permission in the good boat 'Adventure,' from Port Patrick Henry on Holston River to the French Salt Spring on Cumberland River, kept by John Donelson." This was the father of the woman whom Andrew Jackson married and who did more to influence his life than all other people beside. Jackson as State's Attorney had much conflict with the ruder classes. But in this position it is well to remember that when any disorder was reported to Gov. Blount he was accustomed to say: "Just inform Mr. Jackson. He will be sure to do his duty, and the offenders will be punished." If it be vulgar to put duty first, then was Andrew Jackson a vulgarian.

If we turn from principle to conduct, we have his latest biographer declaring: "Throughout life Jackson was noted alike for spotless purity and for a romantic and chivalrous respect for the female sex. In the presence of women his manner was always distinguished for grave and courtly politeness." As yet Jackson has had no worthy biographer. When Jackson visited New York and Boston, the best women of those cities, who looked for a rude warrior from the West, acknowledged the superior grace of his manners, and were profuse in their eulogies. The best cultured classes of New Orleans, with their Old World elegance, pronounced him the most courtly of men. While at his own home in Tennessee, an aged and cultured woman present at the grand ball given to Lafayette when he paid his last visit to America declared to me that the women were so charmed with Jackson's courtliness that they were near forgetting to observe the distinguished guest. Between Jackson and his great antagonist, John Quincy Adams, there was only contrast in manner. I yield to no one in sincere admiration for Mr. Adams. But Jackson would never have gone to the theater the night he was expecting Mrs. Jackson after months of separation, expecting her to arrive in his absence at any moment. I would pluck no laurel from the brow of the typical Puritan, the honored Adams, but I do him no wrong when by contrast I bring out the single virtue in which the Scotch-Irishman surpasses the Puritan: high courtesy to women. Your time must not be trespassed upon. We may not, therefore, reply to the charges against him as given to fighting and personal broils; we only

say his temper was no fiercer than that of Caesar, Bonaparte, or Frederick the Great; duelling was a curse of his times, not in rude communities, but in the most refined. The same temper that brought these personal encounters stood us in good stead when he redeemed at New Orleans the shadow which had come over American arms; the same that made Europe for the first time respect America, when he threatened France with capture of her shipping if she did not keep her promise to pay. It brought us more glorious fruit when at a public dinner in commemoration of Jefferson's birthday, in the midst of the nullification excitement, he rose to the voluntary toast: "Our Federal Union: it must be preserved." Shall I, a minister of the gospel, defend him against the crime of gambling? No! That was against his mother's teachings, his wife's religion, and his country's good. But it took the most manly form. It was the outcome, to a great extent, of his admiration for the noblest of our friends, the high-bred horse. The Bishop of New York drew a contrast between Washington and Jackson. Washington, I regret to say, was perhaps as much a gambler as Jackson, and in less manly forms. Why then should our bishop give us only admiration for the one and only condemnation for the other?

Others speak of Jackson as vulgar in his want of legal lore and statesmanship. They forget that before his fame as a warrior he had been a lawyer with a large practice, with a shrewd Scotch-Irish clientele; the first member of Congress from Tennessee, where men of great ability were not scarce, first Judge of our Supreme Court in the midst of many legal lights, and a member of the United States Senate. His Presidency was the most eventful in the history of the nation, save two; the constitutional period with Washington at the helm, and the period of secession with Abraham Lincoln as the center. Yet eventful and difficult as were the questions of statesmanship which came to Jackson, he gave us a government which made no mistakes in dealing with foreign powers, which opened up the way to diplomatic adjustments which time proves to have been of the wisest. If he made a mistake in home government it grew out of the common fault of strong characters, too great attachment to his friends, who claimed reward of office at his hands. "Old Hickory's" heart may have bent his will.

The Scotch-Irish who gave birth to Jackson and trained him for his work are the same sturdy race whose fathers had vanquished Ferguson at King's Mountain, and whose children, later, drove Grant, at Shiloh, to the water's edge in retreat, and came so near ending the career of this great soldier. This was the race that composed the volunteer army of 6,000 at New Orleans which met 12,000 of Wellington's finest

troops, trained in the war of the Spanish Peninsula, commanded by Wellington's brother-in-law, the gallant Sir Edward Pakenham, and vanquished them.

There has been no end to Scotch-Irish deeds of merit and gallantry, but we are just awaking to the fact that we have neither written their history nor preserved mementos. The ladies who bid me present this gavel from "Old Hickory's" home ask that I say to this honorable gathering that after years of delay and neglect they are seeking to make the "Hermitage" again what it was when Jackson left it. They have secured the home and twenty-five acres of ground; the relics, historic and redolent with patriotic memories, belong to parties who descended from the wife's side of the house. They are now forced by the changes of fortune to part with them. The Association which I represent has secured an option and are struggling to make good the purchase. After heroic efforts they are almost at a point of despair. The State of Tennessee has shown its patriotism and liberality in the purchase of the home of Jackson. These ladies are struggling to make this home and these haunts of a patriot and hero a national Mecca. They turn now to you and offer to this Association, if not in its organic form, then through individuals, the rescue of the historic relics of Andrew Jackson, the great Scotch-Irish President of these United States, from waste and oblivion. They are willing to be your servants and use the money for you to make this home a gathering-point for patriots, the pride of our race, a spot in the Sunny South to which we can invite the people of every part of this nation to touch the pen with which Jackson signed the celebrated veto message, the sword he held aloft at New Orleans, the chair of Lafayette, the tomb where the hero sleeps side by side with the gentle wife for whose honor he was ever ready to die, the church where he reverently worshiped, and where he took his last earthly communion. I have but said what I was bidden. Would they had trusted their message to far more eloquent lips; but the ears and hearts to which I speak belong to Scotch-Irishmen, who when they see a duty do it. Just now these good women have placed in my hands this medallion, one of the Jackson relics. [Here a medallion was exhibited to the audience.] From the silence of the past it speaks volumes in reply to the false history which would degrade Andrew Jackson to the level of a "drunken bully." On the obverse side we have: "Important certificate! Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits as a drink is not only needless and hurtful, but that the entire disuse of it would tend to promote the health, the virtue, and the hap-

piness of the community, we hereby express our conviction that should the citizens of the United States, and especially all young men, disown entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world.

“JAMES MADISON,
“ANDREW JACKSON,
“JOHN QUINCY ADAMS.

“October, 1834.”

On the reverse side we have Intemperance, a crouching slave, chained hand and foot; Temperance, erect, in manly pose, in the right hand a shield, in the left a cornucopia with the scriptural motto: “Strong drink is bitter to them that drink it.” Isaiah xxiv. 9.

The signature of Andrew Jackson came from his hand as President of the United States. What politician of the present day seeking favor at the hands of the people would dare to give such a certificate to the most advanced opposition to the drink habit? He was ahead of his own times when he dared to speak thus as patriot and philanthropist. He spoke from the President’s chair, the highest peak along the highest range of this world’s life, merging self into the good of humanity. This is the highest virtue without tinge of vulgarity.

At the conclusion of Dr. Kelley’s address he presented the gavel sent by the ladies of the Hermitage Association to President Bonner, who said in reply:

On behalf of our Society I accept this appropriate souvenir sent by the ladies of the Hermitage Association from the home of the Scotch-Irish hero, Andrew Jackson. Please accept for yourself, sir, and convey to the ladies who sent it, our heartiest thanks for the valued gift. We would be unworthy our Scotch-Irish blood if we did not honor our great men, and may my right hand wither if ever I cease to revere the memory of Andrew Jackson!

FACTS ABOUT ULSTER.

BY REV. JOHN HALL, D.D., OF NEW YORK.

Mr. President, Ladies, and Gentlemen: I want to say at the beginning that I have listened with utmost satisfaction to that thoroughly able and learned, and, I think, instructive and conclusive statement that you have all heard in relation to the history of the making of this great nation; and if it were necessary for me in any way to indorse or commend one of the points made at the close, I should be glad to do it—viz., the point of the responsibility that rests upon American citizens to maintain the principles and to preserve the essential elements of that Constitution, which, as a Constitution, has drawn these elements from the inspired word of the living God.

Two things are vividly present to my mind at this moment. The first is a certain sense of danger to myself. You know that I am a preacher; I am a mere preacher. Many times I have to warn my people against their being tempted to indulge in self-satisfaction and vanity and pride and in all things of that kind; and I am free to confess that I realize the danger to myself at this moment, and in the position in which I find myself, of indulging in the self-satisfaction of belonging to the noble race of Scotch-Irishmen.

The second is of a somewhat different character, and I will state it very simply—that is, the great responsibility that all of us have in inheriting these benefits and advantages, and it is to be our care that we transmit them unimpaired to those who are to come after us, that we shall not be set down by them in time to come as unworthy of our great ancestry, and that we may not be charged by those looking into history in the time to come, as having forgotten the principles and turned away from the lofty standard set up before us and before the race by our forefathers of this Scotch-Irish community. I may here be a little autobiographical perhaps. I was born in Ulster, and in making that statement I sometimes think that there are a great many of the people (at least there are in New York) who would be better off for a little elementary geographical instruction in regard to Ulster. There are four provinces in that little island, and the whole island is

by no means large. Many times at meetings like this the wonder has existed in my mind how one little section of that little island has been able to turn out such a number of influential and illustrious persons as there have been in this country from that place. I was born in the province of Ulster, in the county of Armagh. It is the smallest of the counties of Ulster. I mention this because a great many people put to me this question: "What part of the north of Ireland do you come from?" I come from the same point that the Tennants came from. There are many distinguished Americans whose people in the old land are from that part. The Alexanders come from Tyrone, the Hodges from Donegal, the McKemies from Ramelton; and I would just state at this opportunity, concerning Ramelton, and touching distinguished Americans from that point, that a gentleman sitting on the platform to-night, Mr. Robert Bonner, our President, hails from Ramelton.

I would like to mention something of the province of Ulster. They are mostly farmers there. The average farm is very small, only about twenty acres; yet the good farmers living there, paying relatively high rents and taxes, are yet so reliant, industrious, painstaking, and so sensitive of the benefits of a good education that they send their sons to the best schools and colleges that they may be fitted for the best places of influence and responsibility, and do it without any outside aid from any source. And I believe that it is that love of education, accompanied by a sense of independence, which has in some degree contributed to the force and power that have characterized the Scotch-Irish over this continent as it has marked them elsewhere.

But let me mention this: At the Congress at Pittsburg of last year, this resolution was read: "That we gratefully acknowledge the fraternal greetings of the Mayor and citizens of Belfast, and request Dr. John Hall to convey the expression of our undying sympathy and love to our Scotch brethren there, and finally that we cannot separate without humbly and reverently returning thanks to the Almighty God in, whom we all trust for the happy reunions of the Scotch-Irish race, and for his great goodness in providing us a home in this broad land of civil and religious liberty." It so occurred that I had been designated by the General Assembly to go as a delegate to the General Assembly of the Presbyterian Church in Ireland, which met in Belfast, holding meetings in commemoration of an event which occurred fifty years ago, in 1840, the Union of the Synod of Ulster and a large body known as the secession body. I was permitted to carry to this great body the cordial fraternal greeting of this Scotch-Irish Congress. There was earnestness in the meeting, there was enthusiasm, and it was impossible not

to see with what healthy thankfulness, just and legitimate pride, our countrymen and kindred in the old country looked at the conditions, and considered the aims and enterprises of their countrymen and kindred in this land. It was a pleasant duty for me to convey this greeting to them, and I endeavored to do it in a way that would commend itself to the judicious approval of the President and Executive Committee, under whose instructions I was commissioned.

Before sitting down I should like to add a few words. I am now in the twenty-fourth year of my residence in this land, and a citizen for these years of the United States; but I have been going back from year to year on various grounds to the old country, and I should like to tell those here who have some associations or memories with Ulster that I never saw the province present such a look of prosperity as it did last year. As I have said to you before, it is only one of the four provinces, and to follow largely on the line emphasized by the previous speaker, who used the word "Presbyterian" quite frequently, I will tell you more about Ulster. That province pays forty-six per cent. of the taxes of Ireland. Brewing and distilling prevails in some of the counties, but linen manufactories and other industries have raised this province to the condition in which it stands.

We have been told many times of the wretched, miserable, starving condition of the Irish people as a whole. I am bound to say that my observations and a careful statement of facts will not bear out the justice of these impressions. There never has been so much money deposited in the savings-banks of Ireland as during the past year; there was never so much money in circulation in legitimate ways among the people. I am sorry to say that the amount expended in drink, notwithstanding all we hear of the poverty of the Irish people, is as large as in former years, if not larger; but in industry and wide-spread education Ireland, I believe, never stood in a better position than she does to-day. And as to those Presbyterians, to whom reference has been made again and again, the Irish Presbyterian Church was never in a better condition, and, notwithstanding all that has been said of the station and poverty of the Irish people, the contributions to Missions and benevolent works are larger, and the fund of the General Assembly stands better to-day than it has in former years. In the willingness of its ministry, the earnestness and the fidelity, I do not believe that Christendom presents a nobler band of men performing ministerial functions than are in the Irish Presbyterian Church.

But I am deeply interested, of course, in the other Protestant Church of the land: the Protestant Episcopal Church. You know that what

was then the ideal of the American Constitution in this regard has been realized by dis-establishment in Ireland, and the Protestant Episcopal Church of the land is not weaker, but stronger, because of the work, and the ministers, as a whole, are faithfully and earnestly proclaiming the truth in Christ Jesus. They have many difficulties to encounter, as I know—I have been there enough to know all about it—I was educated in Belfast and lived three years in the province of Connaught. I brought from that country two things that would have a great influence on my life. The first of these is a pronounced conviction of the unspeakable value of a definite religious belief, and the second of these is a wife of whom I am bound to say here that for all these years she has exercised over me that kind of Home Rule of which—[Here the speaker's voice was drowned with applause and laughter]. I mention these circumstances to show that I have had opportunity to know Ireland. I was born there and brought up there, and I labored for years in Ulster as a minister. I know the whole land, and I tell you, my brethren, that I am not speaking of American politics, but of something in another land—that what is wanted is not to carry out the policy that has been advanced by one great and distinguished man, but to educate her people, train them, inspire them with the thoughts, purposes, and convictions that has made these United States, in the face of difficulties and discouragements what, through the blessing of God Almighty, these United States are to-day.

There is much more that it would be easy and excellent to say, but time does not permit of any thing further. I thank you for the attention you have given me, and pray God to bless you, one and all, so that in this great and splendid land the idea our fathers had before them, and for which they fought, struggled, and died, may be realized in our generation and the generations to come after us.

THE SCOTCH-IRISH OF KENTUCKY.

BY JUDGE WILLIAM LINDSAY, OF FRANKFORT, KY.

Mr. President, Ladies, and Gentlemen: I most sincerely regret that it has fallen to my lot to speak for the Scotch-Irish people of Kentucky. It was expected that a son of one of the leading Scotch-Irish families of the State, a family that represents the highest element of the Scotch-Irish people of this State, would have been here to deliver the principal address upon this occasion. He would have been a fit exemplification of a Scotch-Irish Kentuckian, because he is a representative of the highest order of culture, of intelligence, and of record, a man of whom every Kentuckian is proud. I refer to my friend, the Hon. W. C. P. Breckinridge [applause]; he has been kept away [so much applause the speaker could not be heard]. You lose a treat because of his absence, and I have thrust upon me a duty which I feel altogether unable to discharge. I find that I have been assigned a subject, and I thank the management for their kindness in that regard, because I was utterly unable to make up my mind as to what to speak about, and I expect this morning to say just as little upon that subject as the occasion will permit. I have not been keeping up with the proceedings of the two previous meetings of this Congress, and when I was invited to talk upon the Scotch-Irish—speak about the Scotch-Irish people—I felt that the broadest imaginable field had been found; I went back to my Scotch grandfather, and thought of his Scotch-Irish wife; I felt that now I would have an opportunity to bring the past in review, and to speak of the grand people from whence they sprung and with whom they live. While I found the harvest was plentiful, the laborers also had been plentiful. They had sealed every hill, they had traveled through every vale, and I found that nothing was left for me to say; and if any thing had been left out, when I sat here and listened to my friend from Illinois, when I listened to the distinguished gentlemen from all over the country, and when I saw in the publications yesterday that the Pacific coast had been appropriated, my heart sunk within me. I congratulated myself, however, that Georgia was still left; but when I came here last night it was not left for me, and I want to say here one thing in

reply to one of the gentlemen from Georgia, rather in the way of correction than reply, and that is this: I was thankful to him for his compliments to Kentucky; I was thankful to him for all he said; I was particularly gratified when he conceded that Kentucky women exceeded all other women in grace and beauty; I was sorry, however; that he did not claim for his own State equality in that regard, but I was selfish in that particular, because I have a Georgia wife [applause]. In addition, I was surprised at one other thing in reading of the two previous meetings, and I have been struck with the same fact while I have been here: that in all that has been said we have spoken well of ourselves and those who have gone before us. Now there is nothing so embarrassing to a lawyer as to have an absolutely one-sided case, and it has occurred to me that it is a little singular that in a Scotch-Irish assemblage a case should be all on one side. My information about the Scotch-Irish is that each side has a disposition to take absolutely good care of its own side. Now, then, I am troubled about another thing: I have a divided allegiance this morning. Down town, four or five squares off, another Scotch-Irish assemblage is being conducted, and I have a Scotch-Irish friend there who wants an office, a very singular thing for a Scotch-Irishman [applause], and he compliments me with asking me to appear in that assembly and present his name to the convention, and I have in my pocket now a note saying, "Come, the crisis is upon us, the exigency has arrived; thy services are demanded;" and whilst I feel gratified in being allowed to talk to this assembly, if, because of my being here, a Scotch-Irishman loses an office, the Kentucky people of that race will never forgive me.

Now, the Scotch-Irish of Kentucky. Why, Kentucky is Scotch-Irish itself. I can't speak of Kentucky without speaking of the Scotch-Irish, and I can't speak of the Scotch-Irishmen that have lived in Kentucky without recalling the history of Kentucky. When the Revolutionary War was closed, and Kentucky was opened for settlement, it is not a singular fact that from Pennsylvania down the Ohio River came the Scotch-Irish, because they had found out that this was a land literally flowing with milk and honey. The Scotch-Irish of the Virginias had scaled the Alleghany Mountains and found the road down the Kanawha into the eastern portions of Kentucky, and from that time forward there was a constant stream of Scotch-Irishmen into this territory from those and other sources, and it is another singular fact that scarcely had three or four Scotch-Irishmen come together until they immediately organized themselves into a public meeting and commenced demanding their rights. We did not have any thing to do with the

Mecklenburg declaration; we were not there to take part with the Scotch-Irish people of Virginia; but straightway we called a Constitutional Convention and made Samuel McDowell Chairman, and demanded that we be admitted into the Union as an independent State. We were not admitted: we could not settle terms with old Virginia. We held another convention and made Sam McDowell President again, and called it up year after year until we had held nine conventions at which Samuel McDowell, a Scotch-Irishman, was President; and finally, in 1792, we held another, and to get rid of us and to keep us quiet, they admitted us into the Union, and we have gotten every thing ever since that we were entitled to.

I was a little troubled the other day in taking up a newspaper to read an article in which a gentleman started out to prove that there was no such a race of people as the Scotch-Irish at all; I thought that if he established his point my speech would be gone, and I would be compelled to change my remarks to this mistaken assemblage that I find here to-day, but I was gratified with his method of proving his case. He did not deny that under James the First the Scotch had come over in Northern Ireland and appropriated the best part of the country; he did not deny that sixty-five years afterward there were a hundred thousand Scotch and their descendants in Northern Ireland, and that the bishops were compelled to turn their eyes away whilst these people went on following the teachings of John Calvin and John Knox; nor did he deny that about the year 1715 these people commenced coming to America; but he proves his case this way; and that is, about three centuries before the Christian era the Irish went over to Scotland and ran the Northern people out of the country, and that they are not Scotch, but Irish. I accept his explanation. I was not prepared to disprove his point; but I concluded that if our people had lived in Scotland for the period of 2,000 years they were good Scotch-Irish, therefore I laid his paper down with a feeling of gratification, and I am here to-day to talk to you about the Scotch-Irish of Kentucky—I believe it is that I am to talk about. Now, as I said, I cannot individualize. There are too many Scotch-Irish people in Kentucky to talk about; and if I commenced to hold up one family for your admiration, my life would not be safe when I leave this house. A distinguished gentleman, of a literary turn of mind, undertook a few years ago to write a book upon the representative families of Kentucky. He wrote a hook as big as both volumes of the reports of the Scotch-Irish Congress, and he exhausted only four families; he left, however, a note at the close of his book saying that at some other time, under some other circumstances,

when he had time, he would continue the representative families of the State of Kentucky. Now I want to say to you that all four of those families were Scotch-Irish families. Now if my friend Breckinridge was here, he has all this at the tip of his tongue, because he belongs to one of those representative families. One of the distinguishing traits of the Scotch-Irish people is that whenever a good thing is to be found there a Scotch-Irishman will also be found, wherever a good deed is to be done you will find Scotch-Irishmen leading in doing it, and the result is this little colony in Ulster has almost created the civilization of the modern world. We have been told that the doctrines of Knox with the Church were the embodiment of a religion some of the features of which were unrevealed when considered from an abstract stand-point, but if we will take this point into consideration, those unrevealed features with the necessities of the age, they have so far reformed the civilization of the world as that the unrevealed features cannot now be lost sight of. John Calvin and John Knox built wiser than they knew. They did not intend at the outset, possibly, to establish civil liberty; their great desire was for religious freedom, but when they laid the foundation of religious freedom they laid also the foundation of civil liberty, and religious freedom and civil liberty have since, under all circumstances, traveled hand in hand. They did not fear to speak the truth to kings, they did not hesitate to speak the truth to queens, and it is quite a remarkable fact, to which the attention of the world is called by Green, that when these progressive peasants sat as members of the General Assembly they compelled nobles to come before them and make their defense when they did wrong. The foundation of civil liberty was then and there raised in the declaration that under certain conditions and certain circumstances all men are equal. Now this is all I care to say of the Scotch-Irish people of Kentucky, because I have another duty to perform. I want in conclusion to express my gratification in having met this distinguished assembly, of having heard these distinguished gentlemen here, and to express for the Kentucky people that which I know they feel, the pride that they have a right to feel, on account of your presence amongst them, and I wish to say that this session of the Congress of the Scotch-Irish people will be an era in the district of Kentucky, and especially of the people of the city of Louisville.

Now I want to apologize for this poor presentation of the Scotch-Irish of Kentucky; I want to apologize because a better selection was not made, and I wish to apologize because of the very imperfect and incomplete way in which I have attempted to discharge the duty imposed upon me. I thank this audience for their close attention, and go to report to my duties elsewhere.

THE SCOTCH-IRISH IN CANADA.

BY REV. STUART ACHESON, M.A., TORONTO, CANADA.

Mr. President, Ladies, and Gentlemen: There lies to the north of the great republic my fair Canada. She is even now great in her infancy; and for me to write the achievements of the Scotch-Irish race, or rather briefly to glance into the history and jot the doings of our race at certain epochs of her career as a nation, is certainly no uninviting task. I speak of Canada as being, in infancy, a nation, and yet no mother ever held in her loving arms a child of greater promise. The idea of a mother will at once call up our British connection, and if this great republic demands like Paul and asks, "What advantage has a Jew? and what profit is there in circumcision?" I give you Paul's answer, "Much every way." Our lot, in the providence of God, has been cast as forming an integral part of the British Empire. Her oracles are our oracles. Her genius of constitutional government is at work in Canada, and under her genius we are developing a stability and a freedom unequaled among the free nations of the earth.

Why should it not be so? The American nation has become great as her States have expanded and developed in greatness from Maine to Dakota, from Florida to California. The genius of the American people is seen in fusing these States into one strong, abiding, and self-governing nation.

So in like manner will Canada develop. Even suppose we set aside one-half of her territory, covered, as some say, with rock and ice and snow, there still remains 1,175,000 square miles of fertile soil. This area is as large as thirty-six of the principal States of this great republic. I merely state this, not to narrow down or depreciate the extent of the territory of the United States, but to show by comparison the possibilities of my country. Canada, as Lord Dufferin says, is a "coy maiden," and does no doubt cast a shy glance at her rich bachelor neighbor to the south. Canada is in the expectation of youth, buoyant and hardy, with plenty of ground to sport upon. Canada has no doubt of her future, and does not stagger at her difficulties or falter because of unbelief.

I would call him a promising son who is not crying, as some pessi-

mists will tell you, like Moses in his ark of bulrushes, waiting for the Queen of Liberty on our southern frontier, with maids of honor, to come to his rescue. The fact is, the young lad lives and thrives very well, as will be seen from his bill of fare when I come to speak of his exports and imports under responsible government, secured to us by the tact and courage of the Scotch-Irish race. Coming fresh from the country, I can report the lad in good health, in good spirits, and in good humor with himself and all his neighbors. It is of Canada I am to speak, and especially of the Scotch-Irish race, that can advance its claim to recognition as forming no unimportant factor in the great work of laying the foundation and the coming on superstructure of this young nation's greatness. The Scotch-Irish race has done its full share in reclaiming the land from its primeval forests, and in turning the wilderness into a garden. In clearing and in counsel this race has done its part. When or wherever it was necessary to strike or speak, this race, true to its tradition, has not faltered, but has come to the front in her battles and in her halls of Legislature. In every thing that constitutes greatness Canada has her share. Her forests and fisheries, her mines and minerals, her rich soil and her sunny sky, her inland seas and her mighty rivers, her honest and thrifty sons, and her ruddy and charming daughters all combine to point to a greatness unrivaled among the rising nations of the earth. If our Scotch-Irish fathers did not find her fields as green, they found at least as great a variety of richness and fruitfulness. If his heart was touched with visions of the beautiful Lakes of Killarney, he found them reproduced, only upon a grander scale, as he came up the St. Lawrence and gazed upon the enchanting beauty of the Thousand Islands. The great Irish poet himself makes some such comparison in the following lines:

There are miracles, which man,
Caged in the bounds of Europe's pigmy span,
Can scarcely dream of, which his eye must see,
To know how wonderful this world can be.

Both the honored names and heroic deeds of many must be set aside, and I shall have only space to treat of those who have come to the front at certain periods of the nation's history. These periods may be thus designated: 1. The period of selection. 2. The period of the Constitution. 3. The period of enterprise. Any one of these would afford material for a paper for this Society.

Let me at once begin with the period of selection.

"There is a divinity that shapes our ends, rough hew them as we may." So in treating on this period of selection there need be no at-

tempt to inquire into the reason of the legislation that eventually led to the Declaration of Independence in 1776. It is well known that on the floor of the British Parliament Edmund Burke poured out, hot from his lips, strong remonstrances against the measures of the British Government that led to the Declaration of Independence. The danger of the country called forth one of England's greatest statesmen, Lord Chatham, from his retirement. Coming from his dying bed, bandaged and wrapped in black velvet, even to the crutch on which he leaned, he makes an appeal in behalf of the colonies about to secede, and pays the following deserved tribute to the qualities displayed in the first American Congress. Said Lord Chatham: "When your lordships look at the papers transmitted us from America, when you consider their decency, firmness, and wisdom, you cannot but respect their cause and wish to make it your own. For myself I must declare and avow that in all my reading and observation (I have read Thucydides and have studied and admired the master statesmen of the world), that for solidity of reasoning, force of sagacity, and wisdom of conclusion under such a complication of difficult circumstances, no nation or body of men can stand in preference to the General Congress at Philadelphia. I trust it is obvious to your lordships that all attempts to impose servitude upon such men, to establish despotism over such a mighty continental nation, must be vain, must be fatal." But the counsel of Burke and Chatham did not prevail. No reason or eloquence could turn aside or avert the unhappy and certainly uncalled for measures of the administration of Lord North and his colleagues, which resulted in the independence of the colonies and in the formation of the great American Republic.

We have heard with pride the heroic deeds of valor recounted of the Scotch-Irish race in this struggle for freedom and independence. Whether in Congress at Philadelphia, in Parliament at Westminster, under every flag, in every land, and in every Church, the Scotch-Irish race has stood up to its conviction and planted itself upon the side of freedom and constitutional government.

It is my province now to glance at this period of selection. Should the people of Canada, then numbering a few hundred thousand all told, still adhere to their British connection, or cast in their lot with the republic? It does not appear at this time that Canada felt the defects of the adverse administration of Lord North, and hence we account for the reason that led, in this period of selection, to the front a rare specimen of the Scotch-Irish race to contend for his liberty to live and die under the British flag.

When the heroic Wolfe climbed the heights of Abraham and took Quebec, there were two young men in his army, captains we are told, who were designed afterward to meet again and do battle, but on different sides, under the guns of the same old fort. The one was Richard Montgomery, the other Guy Carleton. Richard Montgomery led in the charge under Wolfe, that placed the British flag on the heights of this Gibraltar of America, while Guy Carleton was left in charge of the island of Orleans with the Second Battalion of Royal Americans and some marines. This man of Scotch-Irish race proved at once to be the founder and savior of Canada.

Guy Carleton was born at Strabane, in the county of Tyrone, in the year that Marlborough died. The renown of Marlborough was long after his death a common topic. Blenheim and Ramillies were as familiar in men's mouths as Alma, Inkerman, and Balaklava were a few years ago. As the young Carleton plied his rod in the Mourne a wish rose within him which was to shape all his after life, which was to lead him to honor and usefulness, which was to connect his name with Canada and this continent forever: he longed for a soldier's career. He served in many fields on the Continent, until we find him in 1759, under Wolfe at the conquest of Quebec.

Nicholas Flood Davies, the Canadian historian, says of this conquest: "It was the victory of the Brito-Hibernian troops which made the United States possible, and when the citizens of the republic look back to the dawn of her career of wealth and freedom and greatness, they will see clear, even through the mists of centuries, the romantic figure of the lover soldier falling at the moment his charge broke the lines of Montcalm, and near him Irishmen whose names are only less illustrious than their English commander's." The English historian, Green, supports this view. He says: "The fall of Montcalm in the moment of his defeat completed the victory, and the submission of Canada put an end to the dream of a French Empire in America. In breaking through the line with which France had striven to check the westward advance of the English colonists, Pitt had unconsciously changed the history of the world. His support of Frederick and Prussia was to lead in our own day to the erection of a united Germany. His conquest of Canada, by removing the enemy whose dread knit the colonists of the mother country, and by flinging open to their energies, in the days to come, the boundless plains of the West, laid the foundation of the United States." On the 10th of February, 1763, was signed the Treaty of Paris, by the fourth clause of which France ceded to England Canada with all its dependencies, George III. granting the inhabitants

the "liberty of the Catholic religion." In a speech of M. Papineau to the electors of Montreal, in 1820, he refers with pride and satisfaction to this exchange. He says: "The oppressed peasant exchanged the vigorous vassalage of French feudalism for the security and freedom of British citizenship. To the reign of violence succeeded the reign of law." At the time of the conquest the French population is estimated at 60,000; they now number in all Canada about 1,200,000.

Let me now proceed to deal with the successful efforts of Guy Carleton as the savior of Canada. In 1767 he was appointed Lieutenant-governor of Quebec, and the daring deeds and bold adventures, as well as the wise statesmanship, of Guy Carleton fill many pages in the annals of Canadian history. It is singular that Gen. Montgomery, his most formidable foe, and as brave a soldier as ever drew a sword, should have been also of the Scotch-Irish race. Guy Carleton and Richard Montgomery were born within seven miles of each other, Carleton's native place being Strabane and Montgomery's Convoy. They both served at the taking of Quebec under Wolfe, Montgomery being foremost in the fight, while Carleton took charge of British and, what I might call now, American soldiers that held the Island of Orleans, some four miles below Quebec.

Carleton had few soldiers, some two regiments of British troops. The French population had only become British subjects about twelve years before. The habitant could not be induced to take much interest in the struggle. They all loved and admired Carleton; he was their benefactor and friend; but all efforts could not avail. They would not defend their country. The seigniors assembled their tenants and explained to them the service expected of them and the risk of confiscation which they would incur by holding back. But the British law had made them free from their seigniors so far as military service was required under feudalism. They took advantage of this. Their seigniors could not induce them to take up arms and join Carleton. Carleton next applied to their bishops, but met with no more success than when he applied to their seignoirs. The poor people had not forgotten the hardships of the last war, nor the oppression which preceded it. It was but the other day that those very men under Carleton, and let us say Montgomery too, had been fighting against them. Their brave general, Montcalm, had been slain; they were a conquered people, and they resolved to let those fight who would; they would sit and look on. This left our hero with a large country to defend, and, owing to the recent transfer of citizenship, the people without any desire to fight on the side of those who had so recently con-

quered them and by the sword made them citizens of another king and empire.

Under ordinary circumstances—being thus without support from the native French, being unable by seigneurs and bishops and proclamations to create a spirit of defense of Canada—there would have been nothing left but surrender, and the historian would not have had the bright page in history or the daring deeds of the Canadian story to relate. Carleton had the perseverance and fertility of resource which has never been found wanting in the men of our race in times of emergency. He gathered all his forces, made a wise distribution of them from Quebec to Montreal, and waited to defend Canada that he had helped to conquer. He had not long to wait. The forces of the revolting colonists were led by Gen. Schuyler, who took ill, and Robert Montgomery, Carleton's countryman, and his former companion in arms, now took the command under the title of Gen. Montgomery.

In this short paper I cannot recount the daring deeds of these two heroes of our race. Surprises were attempted on both sides, but rarely or never affected. The one seemed to be about the match for the other. It was now as it has often been in America, the bold and daring enterprise of one hero of our race met by equal boldness and sagacity of another of the race on the opposite side. The spirit and dash of the race was never acted in a more transcendent scale than on the shore of the St. Lawrence and under the very guns of the most formidable fortress of the world.

Gen. Montgomery, with the daring skill and enterprise which was so characteristic of the leaders of the Revolution, seems at first to have been more than a match for Carleton. Chambly, Montreal, and Three Rivers all were taken, and Montgomery placed himself between the forces led by Carleton and Quebec. Not only were these places in the hands of Montgomery, but Carleton himself and the few troops now left him were about to be made prisoners.

Carleton would retreat to Quebec, but how was he to accomplish this with an army led by such a sagacious general as Montgomery between him and the citadel? He evacuates Montreal after destroying what stores he could not carry with him. Montgomery enters and, as McMullen says, "treated the people of Montreal with great consideration, and gained their good-will by the affability of his manners and the nobleness and generosity of his disposition." The stars in their courses had fought against Carleton. At this moment all the chances are on the side of Montgomery. Canada's gate-ways are his, save Quebec. A formidable force under Arnold is marching on Quebec. Time will not permit

me to describe the march of the fifteen hundred from Boston to Quebec under Arnold. Hauling boats, wading fords, trudging knee deep in snow, they pressed on to the attack on the fortress-crowned rock. They went through forests and inhospitable wastes made more so by frosty winds and blinding snow-storms. They had passed seventeen falls, and were almost faint-hearted when at last they stood on the height of land which separated New England from Canada. Arnold, after recruiting his forces, formed them on the ramparts of Point Levis. Point Levis lies on the American side, but in Canadian territory; between it and Quebec flows the majestic St. Lawrence, here confined by rocks to a space of less than half a mile. Arnold stood and looked at the frowning fortress; but the men who had waded knee deep in snow from Boston would climb up those rocks on the other side. The night came; Arnold and his men embarked on the hazardous enterprise. He managed to elude the sloop-of-war "Hunter," which commanded the river. He crossed the St. Lawrence under the frowning canons. At any moment their whole flotilla was liable to be sunk by the guns of the fortress. Quietly and with muffled oar they rounded the promontory and stole up the small river St. Charles and accomplished the feat that Wolfe did just sixteen years before. They climbed the heights of Abraham at the same spot and from the plains on the rear, and with a defiant shout rushed on the old citadel. Col. McLean, who then commanded in Quebec, did not march out as did Montcalm to meet Wolfe.

The citadel, even from the rear, is protected by strongly built stone and earth-works, and guns bristle from every yard of the fortification. Arnold and his men are met by counter cheers and a fearful cannonade from every part of the fortification. Arnold has few troops; and unable to effect a surprise and take the citadel by storm, he retires up the left bank of the river to Pointe-aux-Trembles, where he arrives just as Carleton leaves, and waits to form a junction with Montgomery. At the time Arnold is making his daring charge on Quebec, Montgomery is master of the rest of Canada. Our hero, Carleton, and his handful of soldiers seem about to fall as prisoners into the hands of Montgomery. But such was not the will of Providence; Carleton assumes the guise of a French Canadian peasant, some say a fisherman. Perhaps Montgomery never thought of his soldier neighbor from Strabane appearing as a fisherman. This was no doubt Carleton's last resort; and with his brave aid-de-camp, Bouchette, an old sergeant, he enters a little boat, leaves Montreal behind, and glides down the stream.

The fate of Canada is in that frail boat. Now they pass in the midst of floating batteries, when a whisper may undo them. Some-

times so great is the danger they ship the oars and paddle with their hands. They arrive at Three Rivers only to find it full of Montgomery's troops. Carleton's and Bouchette's disguise and familiar manner disarm all suspicion. They take some refreshments, again they are in their little boat, and on their journey to Quebec fall in with two armed schooners on which floats the British flag. They are taken on board and have just left Point-aux-Trembles as Arnold arrives after his unsuccessful attempt to take Quebec. Carleton arrived in Quebec and prepared the city for a siege. Montgomery and Arnold united their forces at Point-aux-Trembles, and after three days' marching arrived again on the Plains of Abraham and demanded the surrender of the citadel. This Carleton refused. It was the month of December: the weather was intensely cold. Montgomery constructed batteries, but his guns were too small to make any impression on the fortification, from which a destructive fire blazed continually. He determined to take the place by storm. Carleton seems to have had knowledge of the attack of Montgomery and Arnold. The charge made was heroic. Both Montgomery and Arnold had already faced the frowning batteries of Quebec. The charge or plan of attack seems to have been to take the lower town. Arnold commanded the right wing, which hugged the banks of the river St. Charles, and was successful in obtaining an entrance, from which he was only dislodged at the point of the bayonet. Montgomery commanded the left wing, and had already forced his way well up to the lower town.

In 1885, as I stood and looked upon the spot my blood chilled at the daring venture of the brave Montgomery. He fell forcing his way to the lower town right under the frowning cannon of Cape Diamond. I stood upon the spot. I looked up into those very cannon. From every yard of that natural fortress they frowned upon me! The guns are here in position three hundred feet high, and the rocks are so steep that it would be quite impossible to climb them save about one-third the way up. It was here Montgomery was leading his men to the charge on the lower town when the batteries pouring forth their deadly volleys laid this as daring and as brave a soldier as ever drew a sword dead upon the rock. Wolfe fell upon the plains; Montgomery on the rock at its most impregnable spot, and within two hundred feet of the cannon's mouth. After the battle Carleton sought out amid the winter snow the body of Gen. Montgomery, and buried him with military honors.

With the fall of Montgomery ended the struggle; at least the spirits that gave life and animation to the cause were gone (Arnold being

wounded), and Guy Carleton remained master of the situation. Carleton thus proved the savior of Canada. He had to contend with generals like Montgomery and Arnold, who were among the most daring of the leaders of the Revolution.

Let me close this period of selection, this period when Canada resolved to pursue her course and achieve greatness and renown under the British flag, by a quotation from Mr. J. M. Lemoine's "History of Quebec": "Had the fate of Canada on that occasion been confided to a Governor less wise, less conciliating than Guy Carleton, doubtless the 'brightest gem in the colonial crown of Britain' would have been one of the stars on Columbia's banner; the star-spangled streamer would now be floating on the summit of Cape Diamond."

Time will not permit me to glance at such length at my second period, the formation of the Constitution.

It is not my purpose to go into the character and history of responsible government in Canada. Many were the early struggles for a better system and for freedom in the administration of the affairs of the provinces. I shall not have time to even glance at the agitation of Gourlay and William Lyon Mackenzie.

The family compact, largely composed of English gentlemen and United Empire Loyalists, were farming out the great province of Upper Canada—now Ontario—for themselves. The Lieutenant governors were mostly on their side, and every comfortable berth and fat office was filled by them. In fact, this compact ruled with a high hand, and for years defied the people and their chosen representatives. No vote of want of confidence could remove them; they were simply irresponsible autocrats. To remove these autocrats and let the people's representatives manage the affairs of the country, control the treasury benches, and appoint all public servants was a work reserved for the genius of our Scotch-Irish race to achieve.

It would be ungenerous for me to deny either Mackenzie or Gourlay some credit for responsible government. But neither of them conceived the idea of responsible government as we at present enjoy it. Mackenzie advocated the making of the Legislative Council elective, and this, he thought, would remedy every existing evil and deliver the country from the oppression and tyranny of the irresponsible autocrats who from year to year fattened at the public crib. At this important juncture the genius for untying knots, the evolving order out of chaos, the introduction of the principle of responsible government was reserved for the men of the Scotch-Irish race. The name of Robert Baldwin is a household word in Canada, and to-day the two great parties in Canada, Conserva-

tive and Reform, vie with each other in doing honor to this typical and courageous statesman of our race. Robert Baldwin, the hero of responsible government in Canada, was born in Toronto on May 12, 1804. He was the son of Dr. William Baldwin. The Baldwin family came from Knockmore, near Cork, in the year 1799, and have many distinguished representatives both in the Church and the State. While it is not my purpose to mention names, yet there comes before me Rev. Arthur H. Baldwin, of All Saints' Church, Toronto, as a liberal and high-minded Christian gentleman and one of the most successful pastors of that city. Dr. Baldwin had a firm grasp of the principles of constitutional government and of popular liberty; these he bequeathed; as well as his integrity, to his son, who was to become renowned and achieve greatness through the principles of responsible government which his fertile genius secured for Canada. Robert Baldwin first entered public life as member for York, now Toronto, in the year 1825; and for a quarter of a century, until the year 1851, was the most prominent figure in shaping the course and guiding the ship of State. He had associated with him during this period his cousin, Robert Baldwin Sullivan, who was intellectually brilliant, and though in some sense weak, yet did work for Canada in the struggle for responsible government which should never be forgotten. I shall not have time to follow the Hon. Robert Baldwin (as we shall call him now) as he goes to England and presses his views on Lord Glenely, urging the necessity of giving the Canadian people a real Constitution instead of the sham by which they were mocked; how he found on his return Sir Francis Bond Head at war with the Assembly and with popular opinion; how this Lieutenant-governor endeavored to form a government by combining the leaders of both parties, and how Hon. Robert Baldwin refused to enter the Executive Council unless upon the principles so clearly defined by him—that of responsible government. For nearly twenty-five years, Governors were sent out, some wise and others not, and how in the end those principles advocated by Hon. Robert Baldwin and his associates, mostly of the Scotch-Irish race, were at last conceded, and the form as now established in Canada was embodied in the act which united the various provinces in the Dominion of Canada.

These can only be referred to in this paper. The Constitution in Canada is a matter of growth. It is a peculiar product of the genius of the Scotch-Irish race deeply imbued with the principles of the monarchical institutions of the mother-land, and yet not altogether after the model of the government of Great Britain. It is much more democratic. In fact, it is the most democratic government in the world. I don't

fear to state that for popular and democratic principles it is much in advance of the form of republican government existing to the south of us. Our popular Assembly at Ottawa can at one breath sweep any government into the cold and icy regions of opposition. This is not the case with the popular Assembly at Washington. Any government to hold office in Canada must have a majority in both Houses. Every bill must obtain the consent of both Houses of Parliament; and especially do we in Canada lay stress on the popular House, the House of Commons. It comes fresh from the people every five years at the longest; and every government, in order to live, move, and have its being, must of necessity have the majority of votes in this popular House. If a government is defeated, and if they think the people are on their side, they can dissolve the House and go to the people and find out who is right and who is wrong. So that the people of Canada are the ultimate tribunal before which every government must appear and stand or fall, according to their verdict.

The government need not wait for five years. Upon any crisis of trade or finance, or even upon a public scandal, they may appeal to the people. It is this coming before the people, and their liability at any time to have to appeal to the people, that gives our responsible government such a charm to Canadians and makes me ready, even before this congress of Americans, to speak of it being the most democratic government on the face of the earth. There was associated with Hon. R. Baldwin men whose names I need only mention in this paper, but who were of the Scotch-Irish race and did their share and contributed their part to the formation of responsible government in Canada. In 1839 Col. Gowan, M.P., issued a pamphlet which indicates a great deal of liberal insight on his part, so far as responsible government is concerned. Mr. Gowan was in public life for a quarter of a century, having represented Leeds and Grenville in Parliament for twenty-two years. Although a Conservative and Baldwin a Reformer, yet no stronger appeal could have been made on behalf of responsible government than that made by Col. Gowan, both in the pamphlet above referred to and in his private interview with Sir Charles Metcalfe. So that both the Conservatives and Reformers of the Scotch-Irish race were one in urging upon Sir Charles Metcalfe a form of responsible government; and, were it not that he had to contend with the genius of the Scotch-Irish race, he would have put back the dial of progress and have left matters in Canada in a worse state than he found them. The Baldwin-Lafontaine Ministry was the first responsible government Canada had seen. Sir Charles Metcalfe might sneer at them,

but the country was at their back, and of the twelve ministers five of them and their leader and most able and noted debaters were of the Scotch-Irish race. The most remarkable man in this cabinet, next to Hon. Robert Baldwin and the Hon. Robert Baldwin Sullivan, was Sir Francis Hincks. He was one of the most versatile men the Scotch-Irish race has given to Canada. He is justly styled the Montague of Canadian finance. A successful journalist, banker, and statesman, he was born in Cork, and is the son of Rev. T. D. Hincks, LL.D. Rev. Dr. Hincks was for many years classical master and professor of Oriental Languages in the Royal Belfast Academical Institution, where his fifth son, Francis, was educated. Of all that Sir Francis Hincks has done for Canada I cannot speak. He did his full share to obtain for Canada responsible government. He put in shape her finances and raised her credit abroad. He held office under Sir John A. Macdonald from 1869 to 1873, and served his country at his old post, being Minister of Finance. Many other names I cannot mention, such as Hon. George Crawford, who was a member of the Cabinet in the Baldwin-Lafontaine Government, and whose son, John, born in the County Cavan, became so distinguished as a banker and as a member of Parliament, and was appointed Lieutenant-governor of Ontario. Before closing this paper, we shall point out some little of the freedom under responsible government in fixing our own tariff, in managing our own affairs as we think best, and our high claim to be among the foremost of the free nations of the earth. This achievement and renown, as has been shown, is the product of the genius of the Scotch-Irish race in Canada.

I shall now proceed to deal, and but briefly, with the third period: the period of enterprise.

Perhaps the one-fourth of the people of Canada are of the Scotch-Irish race, and I cannot attempt to do any thing like justice to their achievements, as they have boldly entered upon all the avenues of life, and they have not been found wanting in successful enterprise. We have in every province in Canada counties, like Colchester, almost entirely settled by the Scotch-Irish race. These counties have always come to the front, and men of diversity of genius have come from these counties or towns to do honor to Canada. Let me mention a few. The founder of the Archibald family was David Archibald, born in Londonderry and settled in Truro, N. S., in 1762. He was elder in the Presbyterian Church, and was the first member of Parliament for Truro, in 1766. One of the family, the Hon. A. G. Archibald, was the first Governor of Manitoba; but to show you the difficulty of doing justice to this distinguished family in this paper, let me state the fact

that it requires nearly eighty pages demi-octavo to recount the number and exploits and what the Archibald family has done for Nova Scotia.

Mr. Alexander Miller settled in Nova Scotia about the same time, and was one of the first advocates of total abstinence. His family are very numerous in this province.

In 1756 three brothers, Samuel, Matthew, and Francis Creelman, came from Ireland and settled in Colchester, N. S. The Creelman family are widely known not only in Nova Scotia but in Ontario.

The Barnhills, Deyermonds, and Bairds are well known for enterprise in Nova Scotia; and the same may be said of the Johnsons, Hunters, Teas, Dickeys, Fishers, McConnells, Moores, Downings, O'Briens, Hamiltons, and Fultons. It takes thirty pages to recount the doings of the three Creelmans. The Hon. Samuel Creelman holds the most prominent position of any member of this extensive and honorable family.

New Brunswick has her share of our race. Col. John Murray settled in St. John, N. B., and built a magnificent residence on Prince William Street. One of his daughters married the Hon. Daniel Bliss, who was Chief-justice and Executive Counselor of the province. His daughter Hannah was mother of the Hon. Samuel Allen Willmot, at one time Governor of New Brunswick. Another daughter married the Hon. Joshua Upham, Judge of the Supreme Court. A daughter of Judge Upham was married to the Hon. John W. Weldon, and her son, Rev. Charles Wentworth Upham, was pastor of the First Church, Salem, Mass., and is the author of the well-known biography of Sir Henry Vane.

William Parks and Son is a firm well known in New Brunswick. William Parks, the founder of this firm, was born in Ireland in 1800, and settled in New Brunswick in 1822. He was a banker and a railway man, but he is best known as a manufacturer. Before confederation, all the cotton yarn was imported. The firm of Parks and Son set to work with the enterprise of the Scotch-Irish race to manufacture and produce cotton yarn for Canada. The success of this manufacture has been remarkable. Now, little or none is imported into Canada, and fully three-fourths of the whole output for Canada comes from this firm. Their works cover a large portion of ground. Several hundred persons are employed by the firm, and it has a high reputation not only in New Brunswick, but in all Canada.

The founder of the cattle trade in Canada, that has grown to such proportions, was Lieut. Joseph Maxwell, born at Roscrea, in the county of Tipperary, and settled in Richmond. Other farms like that of "Bow

Park," established by the Hon. George Brown, Hon. Mr. Dryden, and others only indicate the advancement in this trade first established by the genius of the Scotch-Irish race.

The lumber trade, perhaps next in importance to the cattle trade in Canada, was established by John Egan, a native of Aughrim, who settled on the Ottawa in the year 1832. He represented Ottawa and afterward Pontiac in Parliament. He was as a man of business, generous and much beloved by the people, and was elected, as a rule, without opposition to represent his country in the Parliament of Canada.

Ralph Smith was born in Queens County, and settled and built the first house on the south shore of the river Ottawa in 1819. He, if it be any credit to our race, was the pioneer of the brewery and distillery business in Canada, which has attained too great a magnitude even in this young country.

Time will not permit me to mention the names of many in the Ottawa Valley, in Carleton, Victoria, Addington, and other counties in this part of Ontario, who have been enterprising and successful, and fitly represent the qualities of our race.

The hardware business in Canada has received an impetus from our race by the Workman family. Alexander Workman engaged in the business at Ottawa first with Edward Griffin as partner and then carried on the business for himself. He was Mayor of Ottawa, and received in his capacity as Mayor the Prince of Wales and assisted the Prince in laying the corner-stone of the Parliament buildings at Ottawa. The Workman family are descended from the Rev. William Workman, of St. Stephen's Church, Gloucester, England, who was its pastor from 1618 to 1633. He suffered persecution as a Puritan by Archbishop Laud. Workman in one of his sermons had stigmatized pictures and statues of Christ and of saints as contrary to the practice of the early Christian Church and tending to idolatry. For this offense he was brought before the Court of High Commission and excommunicated. His sons eagerly joined the Parliamentary army. William was made captain, and was one of those who met the charge of Rupert on the field of Naseby. He served until 1648, when he went over to Ireland with Cromwell. For services rendered, William received the grant of the two town lands of Merlaco and two in the County of Armagh. It is from this family that the Workmans are descended. They came to Canada in 1829. William Workman was a hardware merchant and a banker; was Mayor of Montreal, and received and entertained Prince Arthur, not the least frank and engaging son of his sovereign.

Thomas Workman was senior partner in the hardware firm of Forth-

ingham and Workman. He represented Montreal West in the Parliament of Canada. He was also a banker, and held many positions of trust and honor in Montreal. Two other brothers, Joseph Workman, M.D., and Benjamin Workman, M.D., came to Toronto and for nearly a quarter of a century held the position of Superintendent and Deputy Superintendent of the Toronto Asylum for the Insane. These brothers did a great work in perfecting the treatment of the insane in Canada. Dr. Joseph Workman is an expert on the subject. He is a valuable contributor to journals, and reads and translates many of the ancient and modern languages with freedom and accuracy. This gentleman is now retired and living in Toronto, and I here record my great indebtedness to him for the many valuable hints and much information afforded me in the preparation of this paper. He has at this session of our Congress been made a member of this Society.

If we turn to the dry goods business, one of the most successful men in Canada was the Hon. William McMaster. He was born in the County Tyrone in 1711, and came to Canada in 1833. He was one of the first with sufficient enterprise to divert the wholesale trade from Montreal to Toronto. He took his nephews, Capt. McMaster and W. J. McMaster, into partnership with him, and the whole of Western Canada became their market. Toward the close of his career Hon. William McMaster gave the business over to the charge of his nephews, above mentioned, while he gave his attention to finance. He was the founder of the Canadian Bank of Commerce, of which he was President for nearly a quarter of a century, and the success of the bank (it has now in Toronto one of the finest buildings in Canada) is mainly due to his large capacity and business power. He was connected with many other banking institutions, Boards of Railways and Education of which I cannot speak in this paper. In 1862 he was elected a member of the Legislative Council, and after confederation he was chosen as one of the Senators to represent Ontario. He amassed great wealth, and built and endowed the McMaster University of Toronto. It is the principal institution in Canada in connection with the Baptist Church for the education of the ministry of the gospel. Of the success of merchants in Toronto like the late Robert Wilkes, M.P., for Center Toronto and others, I have not time to speak in this paper. These must be taken as an example of what the race has done in this line of business enterprise in Canada.

The Barbers and Riordans, who came from Antrim, were the first to establish and carry into success the paper and woolen manufactures in Canada. These mills, situated in Georgetown, Streetsville, and on the

river Credit, are well known in Canada. They supplied the Government of Canada with paper for seventeen years, and William Barber represented Halton in the First and Second Parliaments of Ontario.

The man who did most, single-handed and unaided, to settle with a sturdy race the western part of Canada was Col. Thomas Talbot, born in the county of Dublin. He came to Canada in 1802. As statesman, soldier, scholar, wit, and poet his life is interesting, and Nicholas Flood Davin devotes twenty-one pages in detailing his exploits. He surveyed and laid out the now city of London, and the city of St. Thomas was in like manner founded by this man whose name it bears. He conducted the settlement of this garden, and was one of the most noted personages in Western Ontario.

This part of Ontario, as might be expected from its founder, is largely of the Scotch-Irish race. So are other counties in Canada, among the most noted being the county of Simcoe. I was a settled pastor in this county for ten years. In my First Essa Church they were all of our race but one family. In no part of Canada are there better farms. The fine brick houses, well-tilled and productive fields, large and flourishing orchards, the horses, sheep and cattle, well-built bridges and roads, schools and churches, a rich country, stalwart sons and ruddy and charming daughters all combine to make the county of Simcoe one of the finest rural sections in Canada, and for that matter in the world. The same might be said of the adjoining county of Cardwell, and these counties have been fitly represented in Parliament by men of our race. Col. T. R. Ferguson, M.P., of Cookstown, represented South Simcoe in Parliament for seventeen years. He was born at Drumcor, Cavan County, in 1818, and settled in Cookstown, Canada, in 1842. He was much beloved and popular with the people, and as a debater in the House and especially as a campaign orator had few equals in the country. His sagacity as a statesman may be seen from the fact that before Confederation he opposed the establishment in Upper Canada (now Ontario) of separate schools. Now Ontario sees the mistake then committed, but cannot very well remedy the evil without endangering the whole fabric of Confederation. He told me that on one occasion from his seat in the House he secured the postponement of this obnoxious measure to the next session of Parliament by standing up to talk out the House. They had only eight hours to sit. The Government, led by Sir John A. Macdonald, knew that what he said he would do, and dropped the measure. The next morning the *Globe* said that: "Thanks to the leather lungs of Col. Ferguson, the honorable member for South Simcoe, the Separate School bill got six months' hoist."

The Hon. Thomas White, one of Canada's most gifted sons, represented Cardwell and was a member of Sir John A. Macdonald's government, but during the last Parliament he was suddenly cut down by an attack of pneumonia. He was very popular in Cardwell, as he was in all Canada. Few men cared to encounter Hon. Thomas White in debate, either on the hustings or in Parliament. He was one of the first journalists of the day. His son, Robert White, conducts the *Gazette* and represents Cardwell in his father's place.

Another distinguished man of our race represents North Simcoe in Parliament. The name of Dalton McCarthy is well known in Canada. He was born in Dublin, and came early in life to the town of Barrie. He first was member for Cardwell in 1873, and has been in Parliament ever since as member for North Simcoe.

Dalton McCarthy and the Hon. Edward Blake, another Irishman, stand first at the bar in Canada. Dalton McCarthy is the champion of the Equal Rights movement in Canada.

The Blake family came from Castle Grove, county of Galway, and settled near London, Canada, in 1832. It would take many pages to do justice to this distinguished family. The Hon. Edward Blake and his not much less distinguished brother, S. H. Blake, Q.C., are sons of the late Chancellor William Hume Blake. The Hon. Edward Blake has been in public life for over a quarter of a century. He was Minister of Justice in the government, led by the Hon. Alex. McKenzie.

Perhaps it will be conceded by the public men of Canada that for debating power in the House of Commons Hon. Edward Blake has few if any equals. As a lawyer he stands first in Canada, and is said to command admiration and respect before the Privy Council of England. There are few men who take a wider swath, and when he is done with any subject there is little left to be said. Much to the regret of the people of Canada, the Hon. Edward Blake is not a member of the present Parliament, he having dissented from the leaders of the Reform Party in their fiscal policy of Canada.

My paper is already too long. I cannot mention other business firms, Members of Parliament, Senators, lawyers, doctors, judges, and Governors who have come to the front and who have done our race and Canada honor. The educational interests of Canada have been so largely molded by men of our race, and the Church in all her branches has had so many honored sons, that, with the permission of this Congress, I shall at some future time refer to these matters, as I feel in this paper nothing like justice can be done to hundreds who have taken an active part in the Church, the colleges, and the universities of Canada.

Before taking leave of the public men of Canada let me refer to the present Mayor of Toronto. He comes from the county of Cavan, and has spent most of his years in Toronto. He now occupies the chair for the fourth term, and also represents Toronto in the Legislative Assembly of Ontario. He is a genial, warm-hearted Irishman. He takes a deep interest in this Congress, and regrets that business does not permit him to attend. Americans coming to Toronto and calling upon Mayor E. F. Clarke can be assured of a warm reception. I take this opportunity of recording my thanks to the Mayor of Toronto for the kindness shown me in assisting me in his capacity as President of the Irish Protestant Benevolent Society in bringing the claims of this Scotch-Irish Congress before the Irishmen of Toronto.

I did intend to speak of the fiscal policy of Canada, just a word. On \$50,000,000 worth of imports from the United States we receive \$7,000,000 of duty, and on \$42,000,000 worth of goods from Great Britain we receive \$9,000,000 of duty! I want you Senators and Congressmen to take these figures (for the year 1889) home with you and ponder over them. We received more dollars worth of goods from this republic than we did from Great Britain, and yet we charged you in round numbers \$2,000,000 less in duty. May I ask you to go and do likewise, and when our government meets your government this fall let us put the fence down at least between us as neighbors just as low as we can, and let no fish or barley or eggs keep us from enjoying that friendly intercourse in trade which must in the end be of advantage to both branches of the Anglo-Saxon race in the North American continent.

OUR PLEDGE TO POSTERITY.

BY REV. JOHN S. MACINTOSH, D.D., PHILADELPHIA, PA.

Often when dwelling in Belfast, that most American, most truly Scotch-Irish, and rapidly progressive of all British towns, have I been asked by eager friends from all parts of this broad land to seek out their kindred and tell of their ancestry. Then I have marked that as the old homestead on the hills, or cross the downs, or midst the moor, was painted forth and the oftentimes honorable names and deeds of true Ulster sires and forbears were told the faces of my visitors would flush, their eyes would flash, and out would leap the heart-born words: "Those were men of whom any heir might be proud, and for whose sakes it is worth while to live honestly and worthily."

In true souls of pure chivalry there ever rise mighty longings that the old ancestral shields shall never be sullied with spot, nor suffered to be eaten with the rust of idleness, and that the old banners that have waved over heroes' heads and graves shall never be trailed in the dirt of disgrace, nor furled in foul defeat, nor borne in shameful struggles for godless power. In past years it has been my aim before our National Congress to show how we grew and whence we came; and to make it plain to my fellow-members that of no mean strain had we our distinctive start, that the real Scotch-Irishman of actual history and bold achievements began with picked men, Scottish noblemen of high repute, honorable lairds of no small degree, great-brained pioneers, thoughtful and learned clergy, splendid yoemen, shrewd handicraftsmen, and daring soldiers of fortune. And in the face of all the sharp criticisms called forth by my utterance on these points, I boldly restate them as the facts of history and of my own sight and knowledge. Never did a fresh, aggressive race step across the line of the unhistoric into the historic fields with finer and more impulsive blood than our own Brito-Teutonic ancestry of the Lowlands and of Ulster.

But having made you tread with me the olden pathways of early struggles, and having carried you up the steep ways of our fathers, and having planted you on the broad hill-tops of our to-day's strength and assured power, I would now take a far outlook and bid you join me as we stretch eager eyes forward and think of what we must be for sake of sires and sons. To-day is the child of yesterday and the father

of to-morrow. It behooves us to see what faces, forms, and souls we send down and out into great coming battles for God and man. Freely we have received from our fathers for our strife, let us freely and fully give to those that follow after on the hot-breathed road of human contest.

In a bright and cultured home in Philadelphia this scene was enacted one sunny September afternoon: An old, worn-out, and brave Confederate officer called to see a somewhat distant relative, the sole representative of a house whose sons and brothers and cousins had all stood and nearly all died in the Federal blue. The old soldier waited for the coming of his never before seen relative. When that young man entered the room, forward with quick, firm step advanced the old leader; then, what none had ever seen in the death-sleet of the hot-fought field, he retreated, and trembled from head to foot. The tears rose and rolled down the old scarred cheeks; the hand that had gripped the saber in the fierce cavalry rush like a vise shook; and the lips that had lifted high and clear the wild yell of battle quivered as across them came the broken words that told the secret of this strange feeling: "O God! how like my John!" The living relative gave back the dead and lost. We are the living; the dead have done their noble deeds; but ours it must be to give them back and hand them down that the coming days may still see what manner of men they were in all holy conversation and all heroic deeds.

Of the physical and mental I have no fear. Seeing what of build and brawn these successive meetings show, and hearing the great organ tones of my race, and the strong-souled utterances, all worthy of the old brains, I know that in manly strength and in clean-cut thought we will hold our own as in the past. Looking over this assembly, and hearing the men and the women that gather here, I see the old in the new, the forms and faces that give again the men and matrons of the hoary tales, and recall to me my own oft-seen friends on Lowland moors and Ulster hills. Sweeping my eyes from bar to bench, from pulpit to pew, from press to platform, from busy floors to battling-fields, I can multiply the sons and the daughters that are worthy of the days of old in all intellectual activities. But what we have to make sure of is that the moral and the spiritual qualities lying behind our forefathers' brawn and brain and making them as soldiers and scholars, as editors and ecclesiastics, as traders and toilers all they were; that these uplifting and transfiguring moral and spiritual forces shall be handed down by us and made to tell on and form the generations to come. It is a heavy burden we bear: we carry the weighted

honors and deeds of a shining ancestry, and we are making the coming centuries for our kith and kin. We must never be like our dear, impulsive brother "Pat" who, when reminded of his dues to posterity, replied with his own matchless wit, but rather defective philosophy: "Postherity? shure, thin, an' what did postherity iver do fur me?" Our work for posterity is the only good coin with which we can pay our heavy debts to our ancestry. If there be one thing we set here before us, it is the love of our forefathers; and love is immortal—to use Bengal's words—and must be paid in perpetuity to the succeeding race. We stir up here our pure minds by way of remembrance that we may crown the dead with undying laurels by the garlands of hope and inspiration we bind around the brows of the fresh-born. Hence I have taken as my theme for this meeting

OUR PLEDGE TO POSTERITY.

And my only sorrow is that a season of such sad and almost killing work as I have seldom been called on to pass through in my own field of pastoral and public work has made it impossible for me to rise to the height of this great argument or the right claims of this great national occasion.

1. *Truth to our traditions.*

Such our first pledge. This tale has been told to me of one of England's noblest and most forceful statesmen: Morning after morning he would enter first the old family gallery and there stand almost as if in worship over against four ancestral portraits. Sometimes he would be heard to murmur, "I'll not forget;" sometimes, "I will be true." His eldest boy had watched often in awed wonder, and at last was taken by the hand into the gallery. Set by his father before the oldest of the pictures, its name well known, he heard his father say: "You too must hear them speak." "What, father, how can they speak?" "My boy, for fourteen years they have spoken to me every morning I have waked beneath this roof, and each has his own message. He says, 'Be true to me;' and he says, 'Be true to your race;' and he says, 'Be true to thyself;' and she, my mother, says, 'Be true to God.'" Splendid illustrations of the true "*Noblesse oblige.*" Here is a scene from a humbler home, but the power is no less moving, perhaps still more divine: A widow stands in an old kirk-yard among the graves of her household, and, holding her only boy by the hand, says: "There was not much silver and gold to leave you, but they have left you clean blood, pure names, honorable memories, and a great wealth of prayers."

These are the moments and the spots where the souls of men rise into the strength of grand resolves, and the strong winds of healthy and happy inspirations blow life and hope and holy heroism into young hearts. And to multiply just such moments and recall just such spots is one of the chiefest aims and strongest bonds of this Society. For their own historic value and for their rare romantic interest we are seeking to find out and keep alive the memories and the traditions of the Scot, the Ulsterman, the Scotch-Irishman; but more eagerly do we call for them that we ourselves may by these tales of our grandfathers be spurred forward in the great race for the crown of well-doing. Reliance on ancestors yields only disgrace; responsibility to ancestry yields dignity. Reliance on ancestry breeds idleness; responsibility to ancestry breathes inspirations. Reliance on ancestry may make you but the waster of undeserved good; responsibility to ancestry may make you the wearer of an immortal crown. Reliance on ancestry will leave you with the demoniac among the tombs; but responsibility to ancestry will plant you among the impulsive monuments of those who now "through faith and patience are inheriting the promises."

Already to some small degree, though with us yet it is but "the days of small things," our Society's work is yielding just these precious fruits. As I have gone in the course of duty over this land, and touched men and women of all ranks and conditions, I have found that there is an awakening to a new and more thoughtful and better-balanced sense of the real worthiness and the true distinctions of our Scotch Irish blood and lineage. But few intelligently understood what manner of men we were. From too many it had been steadily hidden what are our large deserts in the land we have done so much to make. And some have been made to believe that there is nothing we can fairly call our own; that the honor belongs to Puritan and Cavalier and Hollander. But "the darkness is passing and the true light is shining." With the new day has come a lifting of the head and a loftier carriage and higher aspirations. "I never knew," said a by no means unstudious lawyer to me, "that we had such an ancestry and such achievements on both sides the sea." And under the force of this new-found fact the man stood straighter and looked the world more squarely in the face than even his olden wont. On the bold brow of the Danube, not far from historic Ratisbon, the Bavarian has built his Walhalla; and in that hall of fame he has gathered the impulsive and formative monuments and statues of his noble dead, that the living sons and daughters of the land walking there may grow into worthy resemblances. Back to the massy Grampians, to the basalt rocks of Antrim,

to the breezy hills of Down, the maiden walls of Derry, to Valley Forge, the valleys of Virginia, the bends of the Ohio, and the gaps and passes of the Cumberland and the Tennessee we will go; and reminding ourselves of the men and women who held the sea-board East and won the great West, will say to ourselves: "Go and do likewise." Hold by the great traditions which the scholars of Knox and the colonists of Ulster and the sturdy pioneers of the Alleghanies and the Virginias loved and lived by, free schools, free churches, free altars and Bibles, free lands, free homes, free men and women, and withal a God feared and served, and therefore a free conscience. Ours has been a splendid patrimony, won by blood and tears at the mercy-seat and on the bloody field. Let it be our resolve and sacred pledge that this patrimony unincumbered and all-improved shall go to our children's hands.

2. *We pledge constant readiness for the better.*

Traditionalism may mean an old hulk rotting in a deserted harbor. Readiness for the better is the new cruiser fit for daring cruise and righteous battle. We are of the 'rovers' blood; we are the children of the outward-bound colonists, willing now to leave the old Scotch moor for the fresh hills of Down, and again the hampered homesteads of Ulster for the width and wildness of the Susquehanna and the Tennessee. The old foot-hold we value largely because from it we can make the safer and the longer leap ahead. The pioneer is the typical Scotch-Irishman. Hence we are ready—ay, ready—for the newer, if it be the better. But not otherwise. We therefore claim for ourselves a quality of most singular value, and in all truth supremely needful in this land; and daily growing more valuable and necessary as the inflow from foreign shores multiply our social, constitutional, and national questions. We have in the past and we do this day represent perhaps more largely than any other of the older component elements of our variously built State the people of fixed principle and yet forward progress. We hold aloft old and fight-tattered banners, but we take into the struggle the Gatling-gun and the torpedo-boat. While we are not given to reckless change as is the wild anarchist, we have never had our dwelling amid the decaying tombs like the insane conservative. We have a great and marvelous loyalty to the past, but we have a mightier love for the progressive. The Scotch-Irish have been the men of balance, of cool judgment, slow of speech, but swift of deed when the clear path opens. You know that there is immeasurable distance between dragging your anchor and swinging at anchor. We have never dragged, but we have always swung loose and escaped many a

storm and seized many a prize. The Scotch-Irish are a philosophic race, and they have done what no other school has succeeded in accomplishing: they have joined the most thorough positivism with the freest idealism and the most sturdy realism. We hold the fort, but ever push our scouts forward, and ever long for new conquests. We take no backward step. The most practical business-like common sense, revealing itself in painful thirst, tireless industry, and canniest sagacity, is joined to daring enterprise and quick inventiveness.

To-day there are no qualities needing more to be kept alive and cultivated than just this promising balance of the firm and the free, the conservative and the liberal. Already the men of outlook who with clear eyes and all-pure hearts stand on the watch-towers of our land behold the little clouds like a man's hand in size rising out of the great sea of human society. Questions regarding work and wage, regarding State and nation, regarding this many-peopled land and the old countries of life-supply, regarding the masses and the classes, regarding Churches and schools, regarding wealth and want are all beginning to shape themselves; and there is need in this land of just that race and with just its characteristics of firm loyalty to the past and free love for the truly progressive, that grand old seaman quality of swinging at anchor, which will help those who will follow and must fight out their own sore strifes to keep the dear land safe and make liberty sweeter and more comprehensive.

3. *We pledge union, not uniformity.*

This is another of our great racial traditions and faiths and achievements. Religiously we have always been Churchmen, but always Nonconformists. Politically we have held by the integrity of the civic community and yet the independence of our inviolate individuality. In this great nation of sovereign States and with many-blooded hosts of sovereign citizens, this union without uniformity is our twin secret of compacted strength and protective freedom. Unless these two principles can be kept in harmony and can be made to act and react on one another there must be a wild volcanic explosion. The imperial individualities of this young and heady nation must have ample room and marge to seethe and work and thus ripen and clarify; and at the same time one holy home of the co-equal children must be guarded from all internal division. But just this imperialism and individualism marked us in the past and mark us to-day. No feature came out more clearly in the Scotch-Irish as they stood fronting one another at Gettysburg or in the Wilderness than just this twin feature of imperialism and individuality. We would not bury that with our sword, but use it on the

sweeter fields of peace and for posterity. Because, as it seems to me, no other of the original and formative folks, coming to and building up this great nation, possess just what our race has hitherto been marked by. The Puritan has individuality, and but little community. The Cavalier has his love for the community, but none for a constitution; he is brave for the State, but is inclined to browbeat the subject. The Hollander has his eye fixed on constitutions and courts, and but little care for the free life of the community and the full liberty of the individual. The Celt has neither commonwealth nor constitution, but binds himself to his chief and his own clan. But the striking peculiarities we carried out from the school of Knox and had developed in the formative influences of Ulster, to which I turned your thoughts last year, are a sovereign State of represented citizens and a sovereign subject with his inviolate freedom and individuality and untrammeled conscience; a constitutional country, but an independent individuality; the body politic, but the body personal; a common capital for the common country where is visible the indivisible unit of national and impartial authority, and a clear conscience across whose defiant threshold only God may step. The Puritan and the Hollander would guard against the tyranny of the State, the Cavalier against the tantrums of the individual, and we against both.

To not a few thoughtful students of the trend of public affairs, it grows more clear that three great forces are working in the ever seething masses of this wonderful nation, where the hot and steamy blood of fiery youth is firmly held in the strong vessels of most admirable polity and constitution; and that these forces must be harmonized. These are socialism, State rights, and nationalism. Each force has a voice, and as it lifts itself up you may hear, amid much that is foolish and false, something of truth. Truth's least grain is precious, and must be kept. The guarding of these grains and the setting them in one common crown of glory, to be placed at some distant day on the brow of our land, is the coming task; and truth to itself, truth to its past, truth to its lessons and teachers will fit our race to be no mean workers unto happy achievement, for the solution lies right in the line of characteristic love of union and rejection of dead and deadening uniformity.

4. *We pledge a free Church and a free school.*

If there be any thing more truly fixed in the past of our race, it is a love of religion and a love of learning. No one need grow nervous as I come to this thin ice. Neither will I go in myself nor drag you after me. I have too much of that Scotch-Irish love of the common rights in me, and too strong a regard for my own individuality to

enter on sharply debatable grounds. But there is a wide field here that must be traversed, and that soon and steadily, by our country. There is heard sounding all through the air of the land a desire for closer approach among the holders of a common faith, and a clearer understanding of the conditions on which our country and the separate States will work and develop the great school system of the land. Toward this harmony of Christianity and this completion of our school system every true man and woman in the land must be hearty helpers. Our ancestors grew into convictions on these subjects, then handed down their hard-won gains to us, which are in my judgment of great value at this very point of national advance and movement, and they are capable of being stated in a wise and a generous way so that we shall be impelled the better to work the right work and hand down to our posterity with larger measure what we have ourselves received and augmented.

We still hold by, and will, the free Church *and* the free school. We write the Church *and* the school. Some write only the Church; some only the school; others the Church in, or rather under, the school. We believe in the Church and the school, and each free for its own work.

As we recognize God and Cæsar, so we recognize Paul and Plato. We have our theology; we have our philosophy. But we place them in distinct spots and relations. We would have a school free to all the children of the land and paid for by the land. We would have a Church free to all who choose to enter, and paid for by those who use it; a school granted to all for the impartation of knowledge fitting for citizenship; a sanctuary guarded by the nation from all intrusion for the education of the soul for man's help and for God's fellowship. No one shall force me to worship; but no one shall forbid me to worship nor interfere with my quiet and rest for that hallowed work. The common school, the free Church, and the sacred Sabbath.

5. *We pledge respect for, but no fear of, majorities.*

We claim to be and are generally and generously recognized as a race of great principles. We contend for principles. One great mark in us is loyalty. We are loyal to home, loyal to friends, loyal to our party, loyal to our country; but over all these has risen our loyalty to truth and God. That has been our mark; and woe worth the day when it shall ever change. Nothing seems to me of more value at this moment than that supreme regard to the right, irrespective of the multitude. Votes do not always show virtue;

they can never make it. In the past our fathers were forced to stand alone, sneers and shame and suffering their bitter lot. Ah how the old Lowland and Ulster tales tell the woe-fraught tales! They stood alone when they closed the gates of the Derry and fasted to the verge of death rather than go with the multitude. But they kept the pass for the world. And Washington at Valley Forge knew that they would be willing to stand alone with him, if all others should fail. The minority sometimes holds the salt of life. We like to be with the winning side, but we have never been afraid to stand alone and to wait till from Philip drunk we could appeal to Philip sober. Now in countries like Britain and America, where rule must and rightly is by the mass, it is of the utmost value to have a solid body of approved men, a sturdy phalanx known to be no cowards, a tested set of people with cool heads and firm-ruled spirits who can bear the sharp sting of most unwelcome and ill-deserved defeat and hold the battle-field for another fray. It is just at this point that the unequaled and historically proved staying power of our race comes out. We have held the fort just in this way times without number, and that has hitherto always meant the coming day of victory. This regard for the right, and this defiance of defeat we propose to carry onward and to hand down; and if we do, one largest and noblest measure of service will be rendered this land and struggling humanity. The famous utterance of the great French strategist in one of his peninsular wars regarding the English soldiery, "They don't know when they are beaten," is fully applicable to this folk we own. They don't know their defeat; or rather, they know that more than Phoenix life and energy are theirs, so that they can snatch life out of the grave, and grandest victories out of the jaws of crushing loss. And the present surrounding illustration of this fact is the "New South," throughout which and specially at the points of most marvelous and rapidly advancing success, you find the indomitable Scotch-Irish confronting you with all their thrift and energy and assurance of victory.

6. We pledge a peace-making brotherhood.

From our peculiar race affiliations we claim kinship both in blood and in historic sympathies with the great race powers of our land. To all we can stretch out our hands of real kinship and truest fellow-feeling. Ours is a truly peculiar position in this matter; and ours may be, if we use it but wisely, a potent factor in welding into still closer unity all sections of the country, all varieties of the great peoples who have here blended their blood and their labors. In

former years, when Austria held her rich possessions in Italy by tight grip of military despotism, she had what was called the "im-pregnable quadrilateral," the four famous and defiant fortresses of Peschiera, Verona, Mantua, and Legnago, and herein lay her so great strength that even Napoleon the Third after the critical battle of Solferino dared not attack them. In this land we have a quadrilateral of conquering and kingly races, soldier-like and sage, proud of great traditions and progressive on all paths of noble struggle. Let them be held in firm and steadfast brotherhood, and who will dare attack these unique lines of defense? And central in this square of the living stronghold we stand, having special links of communication with each part, and so bringing all into actual and active sympathy. This quadrilateral of racial forces are the Puritans and the Cavaliers, the Teuton and the Irish. Let there be no strife between us, for we be brethren. Yes, brethren! in all that is holiest and most affiliating and most impulsive. And we are closest cousins to all; akin in blood to English Puritan and Teuton, Hollander and German; akin to them still more in the old battles and successful struggles that have made their names famous and their work for humanity so glorious. Through our Brito-Saxo-Norman descent we stretch out kinship grasp to the Huguenot; and through our Ulster domicile we call the Irish Celts our fellow-countrymen. Is it not a marvelous circle of association? Is it to be wielded as it may, a weapon of tremendous power? Are we not hereby enabled to speak to each in his own tongue the marvelous message of our common country? May we not be a mighty harmonizing force? May this Society not be guided to glorious works of wide pacification, the allaying of jealousies, and the scattering of suspicions, and the spread of a sweeter and dearer brotherhood all across the land? What it is to be able to look at your neighbor's trouble from the inside of your neighbor's heart and hearth! God has given us the home word for each of these great race powers in this country. Let us use it wisely, bravely, tenderly. We are said to be exclusive. No Society can be possibly universal. But we include the largest number of sectional elements and race distinctions of any one homogeneous folk in all this broad American continent. We are found in all parts, we belong to all parties, we combine in our family all creeds, we stand in all Societies and trades and professions. Our ramifications are simply startling when you come to trace them out. By descent and intermarriage we have foot-hold at every hearth-stone nearly in the varied community.

The possible power of this interpenetration is incalculable. We count that we have some good reason to make ourselves decisively heard. The extent to which we have spread our achievements and our character justify the tones of kindly authority. It has been calculated that by birth, marriage, and intermarriage about one-fifth of our whole population has Scotch-Irish blood in their veins. If we add the associated and affiliated Hollander and Huguenot, you get more than a fourth; add in the North German and Welsh, our British cousins, and you widen the sweep of our race-kinships. What a magnificent arch it is—finest European stock! Bind them together in truest union and integrity, and what strength and splendor you have! In that arch we are the key-stone: we bind and hold all in unity of beauty and strength. In the war-days of terrible struggle it was the Scotch-Irish of Pennsylvania that made her the key-stone of the arch of liberty. Be it ours to become the key-stone of the arch of a new and closer and more fruitful union! Far, far back in the dark and storm-swept days of human advance from barbaric woes and wickedness it was the bridge-builders that did most for the advance of the conquering and transforming nations on the march to better things. Let us be bridge-builders and give the true linking of the North and South and East and West.

In that past battle-hour, of which to-day we would remember only the great heroes and noble deeds of bravery common to our common country, my family stood divided, as so many others; some stood in gray and some wore the blue; but I remember well how just before the first fell shot was fired one brave, blue-eyed boy who fell under Stonewall's eye and to his sorrow, said to me in my mother's home in Edinburgh: "Thank God there is one home where you and I can meet in peace and kinship!" We would make this Society of ours just such a home. Leaving Alexandria one bright, sunny morning I was shown the touching and peaceful acre of God where in long, simple grave lines sleep together the common heroes of our common hearths. We desire to see another acre of God where not in sleep but in great conquering strength and generous rivalries our common stock and all our national brotherhood shall work the richer harvests of peace and religion.

They have in New York the most useful and honorable Southern Society. We desire to rear another Society, neither Southern nor Northern nor New England, but to re-erect the "Continental Congress," knowing no South nor North nor East nor West, but brothers all and only, our country one and indivisible.

Brothers and sisters, it is the day of monument-making; and well it is so. And the faded "Blue" will stand in honoring silence before the granite that bears one word, "Lee," just as the tattered "Gray" stood beside the tomb of Grant. Let us rear them; let us guard them; let us crown them. But rarer monuments we may rear for our land and for the wide and hopeful future, if only immortal and influential we make our old ancestral principles, for then from mothers' knees and fathers' sides will go out the future generations of our great, old line to hear God's call in every fresh blast, and do God's work on each fresh field of duty.

THE SCOTCH-IRISH.

BY KATE BROWNLEE SHERWOOD.

From Scot and Celt and Pict and Dane,
And Norman, Jute, and Frisian,
Our brave Scotch-Irish come;
With tongues of silver, hearts of gold,
And hands to smite when wrongs are bold,
At call of pipe or drum.

By king and priest and prelate racked,
By pike and spear and halberd hacked,
By foes ten thousand flayed;
They flung Drumclog and Bothwell Brig
An answer to the gown and wig,
And freedom's ransom paid.

They fell, alas! on marsh and moor;
They signed their covenants firm and sure
With letters writ in blood;
With sword and Bible on their knee
They taught their sons of liberty,
And felt the foeman's thud.

Upon the sodden heath they lay,
Hard harried like the beast of prey,
In hunger and in pain;
Their goods and gear were scattered sore,
The exile ship its traffic bore;
But Scotia lived again.

The Cameronian cry arose
Above the jeers of friends and foes:
"Scotland forever free!
No priestly yoke, no tyrant's chain,
Christ's crown and covenant again
Upon our banners see!"

And some set sail across the sea
To lift the flag of liberty,
 At Derry and at Boyne;
The slopes of Ulster and of Down
To people with the bold renown
 Of Cleland and Lochgoin.

Heaven speed the Caledonian Scot!
The land is lean that knows him not,
 His banners bright unfurled;
For hark! the Bruce and Wallace cry:
"For liberty we dare or die!"
 He echoes through the world.

So Patrick Henry sped the word
That thoughts of revolution stirred
 In forum and in school;
And Carolina's Irish-Scot
His burning declaration brought,
 Defying kingly rule.

Heaven speed the Caledonian Scot!
He bears free speech, he bears free thought,
 He manumits the soul;
Beneath his feet let error die,
Above his head God's guidons fly,
 The while the seasons roll!

Canton, O., May 30, 1890.

THE SCOTCH-IRISH IN THE GENERAL SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF
NORTH AMERICA.

BY DAVID STEELE, D.D., OF PHILADELPHIA, PA.

Among the older ecclesiastical bodies of Presbyterians in the United States is the Reformed Presbyterian Church of North America. This body claims to be a lineal descendant of the Reformed Church of Scotland. The line of descent may be easily traced in history. During the twenty-eight years of persecution that ensued in North Britain after the restoration of Charles II, the Church of Scotland was greatly divided in sentiment. The General Assembly had not met from 1651 to 1690, and those who adhered to the position and principles of the Church as held from 1638 to 1649 were not numerous.

At the accession of William and Mary to the throne of Britain, Presbyterianism as established in Scotland was hampered with so many Erastian principles that a considerable number of intelligent and pious men and women refused to enter the Established Church. These were sometimes designated as Cameronians and Covenanters. They lived without a stated ministry for more than sixteen years. At length, by the accession of Rev. John McMillan in 1706, and Rev. Mr. Nairn in 1643, the Reformed Presbytery of Scotland was constituted. Through this Presbytery Reformed Presbyterians in Scotland, Ireland, British America, the United States, Northern India, and Syria have received their ministry according to Presbyterian order. By ministers regularly deputed to the American colonies from the Reformed Presbyteries of Scotland and Ireland, a Reformed Presbytery was constituted on this continent in 1774. In 1781-82 this Presbytery was dissolved, the three ministers, Revs. Cuthbertson, Lynd, and Dobbin, entering into a union with an Associate Presbytery, thus forming what was known as the Associate Reformed Church. Cuthbertson was a Scotchman; Lynd and Dobbin were from Ulster, Ireland. Thus in her first ministry the Reformed Presbyterian Church in America was Scotch-Irish. Her membership were of the same origin, although perhaps not in the same ratio.

In 1798, in the city of Philadelphia, the Reformed Presbytery was reconstituted by Rev. James McKinney and Rev. William Gibson with ruling elders. Both these ministers were of Scotch-Irish descent. Under the care of this Presbytery were congregations in the New England, Middle, and Southern States. Under its direction as candidates for the ministry were Alex. McLeod, S. B. Wyllie, and John Black, who soon became eminent as doctors of divinity. In the year 1800 the Reformed Presbytery passed a resolution excluding those who held slaves from communion in the Church. Such an exactment at so early a date tended to restrict membership; although if similar ground had been taken at the same period by other ecclesiastical bodies, the late Civil War might have been averted, and a better feeling between the North and South maintained.

The Reformed Presbytery as it increased in numbers was divided into the Northern, Middle, and Southern Committees. In 1809 these Committees were organized into Presbyteries, and they in turn constituted the Synod of the Reformed Presbyterian Church of North America. The Synod adopted also the acts of the Reformed Presbytery, of which it became the orderly successor.

In 1823 the General Synod was constituted according to a certain ratio from the different Presbyteries. Meanwhile the Church extended her boundaries North, South, East, and West. Accessions from the North of Ireland were numerous. Both the ministry and membership were Scotch-Irish. In the Reformed Presbyterian Church the Scotch-Irish have always found the order of worship and the Church polity to which they had been accustomed. The sovereignty of the Lord Jesus Christ in Church and in State has always occupied a prominent place in the teaching and testimony of this denomination. To this doctrine she clings, believing it to be the bulwark of civil and religious liberty.

In 1833 an unhappy division took place in the Reformed Presbyterian Church upon the question of the relation of the Church to the government of the United States.

The General Synod was meeting in Eleventh Street, Philadelphia, and was in the act of organizing when, because the officers of the Synod refused to recognize certain unrighteous acts of discipline performed by a subordinate court, about half the ministers and ruling elders present withdrew and organized another Synod in Cherry Street. This unhappy division has never yet been healed. The General Synod leaves the matter of taking part in the government

al affairs of the nation with the consciences of her membership. The historic position of this Church is "that no connection with the laws, the officers, or the order of the State is forbidden, except what truly involves immorality."

The men who gave form and scope to Reformed Presbyterianism on this continent were Rev. James McKinney, William Gibson, Samuel B. Wylie, John Black, Alex. McLeod, Gilbert McMaster, and James R. Wilson. The last five became distinguished as doctors in divinity. They were all of Scotch-Irish descent with the exception of Dr. Alex. McLeod, who was a Scotchman by birth, and they were all men of high attainments in literature, science, and theology. They constituted indeed, a grand galaxy of intellect, of culture, of eloquence, and of fidelity to conscience and to truth. What tongue or pen can measure or describe the influence which these Scotch-Irish ministers, together with the Scotch-Irish under their ministerial care, exerted upon the communities in these United States where their lot was cast.

For many years Dr. S. B. Wylie was professor of the Latin and Greek languages in the University of Pennsylvania. At the same time he was pastor of a large congregation in the city of Philadelphia, and professor in the theological seminary of the Reformed Presbyterian Church. Dr. John Black held the chair of Latin and Greek in the Western University at Pittsburg from its establishment until his resignation, and was for forty-eight years pastor of the first Reformed Presbyterian congregation of the same city. Dr. Alex. McLeod, by his eloquent discourses on the War of 1812, grandly vindicated the course of the United States in that struggle, and roused the patriotism of American citizens in defense of right. His lectures on the Apocalypse constitute a clear and logical as well as eloquent exposition of a mysterious book. For thirty years he was the pastor of one of the largest congregations in New York City. Dr. Gilbert McMaster, in addition to a successful pastorate in Duaneburg, N. Y., of more than thirty years, published a volume on civil government, which has been widely read, and in every sentence reflects the scholar and the polished writer. For some years he was professor in the theological seminary of the General Synod. Dr. Wilson was eminent also as a preacher and professor.

These men left their impress upon New York, Pennsylvania, and the West, but particularly on the three cities, New York, Philadelphia and Pittsburg. They were the pioneers in the United States in the promulgation of that robust faith and regard for

human and divine law which have been everywhere characteristic of the race to which they belonged.

In the bosom of the Reformed Presbyterian Church were nourished and trained the late James Pollock, Esq., ex-Governor of Pennsylvania; Gen. Crawford, whose services in the late civil war were so conspicuous on the side of the Union; Maj. Crawford, his brother, and their late venerable father, who was eminent in letters and in theology! Indeed, in every department of usefulness—in the halls of legislation, in the forum, in medicine, in agriculture, in commerce, in science, and in theology—the Reformed Presbyterian Church has had her representatives, who have made their mark, and aided illustriously in shaping and developing the present position and civilization of these United States.

The Mecklenburg declaration, which formed the germ of the Declaration of Independence, was, beyond doubt, the outcome of those covenants which, in so far as their principles are applicable to all lands, the Reformed Presbyterian Church has always held sacred and binding until the ends of them be effected.

The General Synod has always been missionary in its operations. So early as 1836 this Synod established a mission in Northern India, and in 1837 the Presbytery of Soharanpen was organized in connection with said Synod. The result has been that a large number of native converts have been trained for the ministry, and they are now doing good service among their fellow-men. In 1863 the Synod established a Freedmen's Mission in Alexandria, Va., and for a considerable time conducted the enterprise through several ministers and female teachers.

In 1883 the Synod established a native mission at Burki, Northern India. In 1884, at considerable expense, the Synod brought Mr. Charles G. Scott, a native of India, to the United States and graduated him both from the Theological Seminary of the Church and from the Medical Department of the University of Pennsylvania.

Dr. Scott is now doing missionary work at Medjaffernagen, and has taken possession of Patiala as a mission field. The Mission at present numbers two native missionaries, eight catechists, four ze-nanas, sixteen boys in the orphan school, and a congregation of thirty communicants, and about fifty adherents.

The Church under the care of the General Synod has one theological seminary, located in the city of Philadelphia, with a Faculty of three professors—namely, David Steele, D.D., Rev. Mr. Gailey,

Rev. J. Y. Boice—all of Scotch-Irish descent. This seminary is among the oldest in the United States, having been organized in 1809, with the late Samuel B. Wylie, D.D., as its first professor.

The Presbyterianism of this Church has never been a matter of custom or convenience, but a form of Church government, regarded as having its sanction and authority in the word of God. The doctrinal principles to which adherence is given both by ministers and members are embodied in the Westminster Confession of Faith, Catechism, Larger and Shorter, and Reformation Principles Exhibited. The book of Psalms in the best attainable version, whether prose or metrical, or both, is the matter of praise in all the congregations of the Reformed Presbyterian Church. Endeavoring to be true to her history and name, this Church has always been an advocate of all the moral and scriptural reforms, designed to promote order and the well-being and happiness of the people both in the Church and in the commonwealth. Hence Sabbath observance, family religion, and the training of children in the fear of God, have always been reckoned a matter of supreme importance.

The Reformed Presbyterian Church is so largely made up of Scotch-Irish that every element of her history in the United States brings out some prominent features of the race. Whatever may have been the modifications of the race in other climes, or in other denominations, nowhere do we believe are the prominent features of the Scotch-Irish race more marked and manifest than as these are found in the Reformed Presbyterian Church in the United States. Another prominent trait of the race, as found in this ecclesiastical body is that, whether the person be an American by birth or adoption, he is attached to the republican form of government adopted by the United States. Hence, he rejoices in the achievements of the young republic, admires her galaxy of States, is ready to defend her flag, and prays that her distinguished greatness and Christian civilization may be the pole-star of the nations of the globe.

THE SCOTCH-IRISH IN SOUTH-WESTERN PENNSYLVANIA.

BY S. T. WILEY.

It is fitting and appropriate that the present Scotch-Irish Congress should assemble in the metropolis founded by Boone, and largely settled by Scotch-Irish whose rifles won its productive fields from the sway of the Indian.

The Scotch-Irish is a wonderful race, which has always made the measure of its opportunity the measure of its responsibility; and by its aptitude, tact, honor, sincerity, integrity, ability, truth, and energy has made itself a potent factor in the progress and prosperity of every land in which it has become an element of population.

Historians have failed to accord the Scotch-Irish race its rightful place in the colonial history of the American Republic, or to yield the just tribute due to the valor and devotion of unnumbered thousands of Scotch-Irish who have fallen on a hundred battle-fields throughout the Union, and whose graves, green in the summer's grass and white in the winter's snow, stretch from the beautiful gulf-shore of the sunny South to the swelling waters of the great Northland lakes.

At the opening of the eighteenth century the Alleghanies constituted the western boundary of English colonial territory; but in the mountain valleys between the tide-water regions of the South and the Alleghanies, and in the longitudinal valleys between the Susquehanna River and the Alleghany Mountains arose a wonderful class of people whose courage and whose arms won the Mississippi Valley and the great West. They will be known in the future as the *backwoodsmen of the Alleghanies*, and will soon be recognized as the equal of the Puritan and the Cavalier.

These backwoodsmen were nearly all Scotch-Irish from the north of Ireland. They stretched a broad belt from noith to south, a shield of sinewy men thrust in between the people of the sea-board and the red warriors of the wilderness. They differed from the world in dress, in customs, and in mode of life. In the conquest of the

West the backwoods ax, shapely, well-poised, with long and light head, and the long small-bore, flint-lock, frontier rifle were the national weapons of the American backwoodsmen, who have never been excelled in their use. Their fringed hunting-shirt, of homespun or buckskin, was the most picturesque and distinctively national dress ever worn in America. They crossed the Alleghanies and plunged often into shadowy and wolf-haunted woodlands in whose tangled depths lurked the hawk-eyed and wolf-hearted Indian, who was a terrible and cruel foe. The dark tribesmen of the forest, on their own ground in the woods defeated the finest drilled veteran troops in the world, and were never whipped among the trees by any enemy except the backwoodsmen of the Alleghanies.

The founding of this great republic was on the Atlantic shore by the Cavalier, the Puritan, the Patroon, the Quaker, the Catholic, and the Huguenot; but an honorable and important share in the establishment of its independence, and its wonderful growth and great increase of territory is due to the backwoodsmen of the Alleghanies, who passed off the stage of action without ever realizing the importance or magnitude of the work which they accomplished in the building up of the United States.

By 1763 the American backwoodsmen had increased in numbers in the valleys along the Alleghanies, so that they were ready to flood the continent beyond. From Bedford and York Counties and the Cumberland Valley in Pennsylvania, from Western Maryland and from the Shenandoah and Kittanning Valleys in Virginia, the Scotch-Irish poured in a steady stream into South-western Pennsylvania, despite the King of England's proclamation prohibiting settlement west of the Alleghanies, in Pennsylvania and North-western Virginia. They successfully resisted and evaded the English troops sent from Fort Pitt to drive them away, and bid defiance to the proclamations issued by the Governors of Pennsylvania and Virginia, who ordered them to leave the country until its title was obtained from the red lords of the forest.

In 1768 the Indian title was purchased, and during the next year Pennsylvania and Virginia, who both claimed the territory of South-western Pennsylvania, commenced selling land, whose settlement almost led to civil war between the adherents of the two provinces. Pennsylvania established a court of justice (the first west of the Alleghanies) at Hannastown, the capital of her then (1773) created county of Westmoreland, while Virginia organized the judiciary of her West Augusta District at Fort Pitt, and two years

later made the disputed territory part of her three counties of Ohio, Monongalia, and Yohogany. The Scotch general, Arthur St. Clair, was the principal leader of the Pennsylvania settlers, while the Scotch-Irish colonel, William Crawford, whom the Indians burned at the stake at Sandusky, was one of the active and most successful of the Virginia magistrates and leaders. The Scotch-Irish, divided in their colonial allegiance, were thus arrayed in bitter strife against each other, but as the contest was assuming alarming proportions and was threatening to culminate in bloodshed, news came of the battle of Lexington.

The rifle-shots on "Lexington Common" awoke an intense patriotism in the hearts of these contending Scotch-Irish, who, leaving the jurisdiction of the disputed soil to be determined by their Colonial Legislatures, rushed to arms, and on the same day, May 16, 1775, both at Fort Pitt and Hannastown, pledged their lives and their fortunes in the cause of the colonies against the oppressive measures of the English Ministry. Proctor, St. Clair, Mackey, Wilson, Butler, Brady, and Van Swearingen recruited seven companies of the Eighth Pennsylvania at Hannastown, while Crawford enlisted the larger part of the Seventh and Thirteenth Virginia Regiments at Fort Pitt, and Capt. Cresap drew from this county twenty-two of his famous Maryland company, which joined Washington at Boston. The larger part of these men, nearly two thousand in number, were Scotch-Irish and were splendid marksmen. They fought under Washington from Long Island to Valley Forge, while a portion of them were at Saratoga, where their unerring rifles helped largely to turn the scale of victory in favor of Morgan and Arnold. They were sent in 1777 to Fort Pitt to check the Indians, and served along the western border until the close of the war.

The Scotch-Irish formed the larger part of the forces engaged in Lochry's (1781), Crawford's (1782), Harmar (1790), and St. Clair's (1791) Indian expeditions into the Ohio country.

South-western Pennsylvania was the center of the whisky insurrection—the first rebellion in the United States—which was principally the work of the Scotch-Irish, who, when they found themselves lacking in expected war material and the support of a part of the people of Western Pennsylvania, prudently dispersed before the large army which came against them under the command of Washington and his ablest revolutionary generals.

In every war of the republic the Scotch-Irish of South-western Pennsylvania have taken a prominent and distinguished part. The

pioneers and early settlers of South-western Pennsylvania were of mixed race : Irish, German, Scotch, English, Welsh, and Scotch-Irish. But the dominant strain in their blood was the Scotch-Irish, who constituted the majority of their numbers, and whose churches and school-houses were built in the shadow of the frontier forts.

These different elements were composed of the bravest and most daring spirits of their respective races. The Irish possessed all those traits of national character for which they have been distinguished for centuries, and bore well their part in the frontier struggle. The next distinctive class was the German, who laid out a life-work devoted to labor, and who were sober, plain, economic, honest, religious, and firm in the discharge of duty. The Scotch were hardy, moral, and fearless; the English were noted for a high sense of honor and lofty spirit of independence; and the Welsh, like the English, could not be excelled for intelligence and bravery, and were ever foremost in times of danger.

The Scotch-Irish, by weight of numbers and prominence in civil and military life, stamped their character upon the country whose affairs they controlled for many years. Strong-willed and self-reliant, distinguished for intelligence, morality, patient industry, and honest thrift, they were wise in council, sagacious on the march, and brave on the battle-field.

Besides parts of Alleghany, Westmoreland, and Somerset Counties, the three entire counties included within the territory of South-western Pennsylvania were named for Washington and his brave and distinguished generals, Greene and Lafayette. But little effort has ever been made to collect the local history of Greene County, while Washington County has achieved national reputation through its Scotch-Irish college (Washington and Jefferson) and its Presbyterian Churches. In treating of the part which the Scotch-Irish have played in the history of Fayette County, I shall notice three events of national importance. In the eastern highlands of Fayette County, in the dawn of morning light, Washington fired the first gun of a great war that swept New France from the map of the New World and established the supremacy of the English-speaking race in North America; in the western hill country of this county the Scotch-Irish McCormacks and Cochrans first began the manufacture of the world's typical coke, in one of the richest coal fields in the world; while on a great rock in a beautiful valley in Redstone Township, Alexander Campbell preached his first sermon in the establishment of the Disciple Church.

Col. William Crawford was one of the first of the Scotch Irish to settle in what is now Fayette County. Within such limited space it would be impossible to mention all the Scotch-Irish families who have been residents of this county, and yet such a history is very important. It is the proper work of a county Scotch-Irish Society, an organization that should be established in every county in the United States.

In every profession and occupation of life the Scotch-Irish have been prominent in Fayette County. Daniel Sturgeon, the "silent Senator," with Edgar C. Cowan, another Scotch-Irishman of Westmoreland County, have been so far the only two United States Senators from South-western Pennsylvania. Among the physicians of Fayette County none stood higher than Dr. Hugh Campbell, while as financier none were more able or safe than Judge J. Kennedy Ewing, Col. Ewing Brownfield, and Jasper M. Thompson; and to-day among the leading business men of the county none have been more successful than Col. Reed, Robert Hogsett, and the Moores. On the bench, Nathaniel Ewing, Nathaniel Breading, James Lindsey, and Edward Campbell presided with ability and fairness; while among the members of the bar, James Veech, Alfred Patterson, and a score of other Scotch-Irish lawyers have been recognized as an honor to their profession.

The oldest in active practice of the lawyers at the Fayette County bar to-day is Col. Thomas B. Searight, a prominent and well-known public man of extended political influence in Western Pennsylvania. He is Scotch-Irish like his college classmate, James G. Blaine, and has served in both Houses of his State Legislature, as well as having served as Surveyor-general of Colorado. He is a man of good legal attainments as well as fine literary ability. He is now engaged in preparing an extensive and valuable work on the "Old National Road," a road which was a pet of Henry Clay in his day. For over thirty years Col. Searight has been in continuous and active public service, and within the last two years has been chiefly instrumental in wresting his county from the hands of the Republican party and securing an old-time Democratic majority in the county which had formerly been largely Democratic. He is a brother of James A. Searight, who is President of the People's Bank of Fayette County, and who was the first member of the Scotch-Irish Society of America from South-western Pennsylvania.

The Searight (originally written Seawright) family of Fayette County was founded by William Searight (the father of Col. T. B. and James A. Searight), who was Scotch-Irish on both paternal and maternal sides. His paternal grandfather, William Seawright, came

from County Donegal, Ireland, to Lancaster County, Pa., in 1740. He married Ann Hamilton, who came from Belfast, Ireland, about the same time and settled in the same locality. Ann Hamilton was an aunt of Maj. Hamilton, of South Carolina, of whom Col. Evans, of Columbia, Pa., in his "Notes and Queries" writes as follows:

Maj. James Hamilton (son of William Hamilton) (father of Gov. James Hamilton, of South Carolina) was unquestionably the most distinguished member of this more than ordinary family. He was born upon the parental farm in 1758, in Leacock Township. He was probably one of the classical scholars of the Rev. Robert Smith at Pequea Church. When the tocsin of war sounded at Massachusetts Bay, his heart was fired with patriotic zeal before he attained his majority. On March 16, 1776, he was enrolled as second lieutenant in Capt. John Murray's company of riflemen in the Second Battalion of Col. Miles's regiment. He must have shown an aptitude for military affairs to an unusual degree in one so young to be placed in the line of officers. In his future career he demonstrated the wisdom of the selection. He was in active service in the Jerseys, and participated in the campaign there. He was in the hottest of the fight on Long Island in August, taken prisoner, and not exchanged until November 2, 1777. For gallant conduct in this action, in September, 1778, he was promoted to a captaincy in the First Pennsylvania, commanded by Col. James Chambers (who subsequently married a Miss Hamilton). On December 10, 1778, he was promoted to major of the Second Pennsylvania Regiment of the Line, commanded by Col. Walter Stewart. In May, 1780, he commanded a detachment, and, as senior major, his battalion at Yorktown, which was in Gen. Wayne's command.

After the surrender of Cornwallis, Gen. Wayne with his brigade was sent to the relief of Charleston, and Maj. Hamilton was in service there when peace was declared. While there he met Miss Elizabeth Lynch, sister of Thomas Lynch, Jr., one of the signers of the Declaration of Independence from South Carolina. They were married, and for years they lived upon his plantation on the Santee. For some time prior and at the time of his death he resided in the city of Charleston. Among other children he had a son James, who was born in Charleston May 8, 1786, and became one of the most distinguished of the many prominent men of the Palmetto State. He received a collegiate education and graduated with high honors. His father had in view the profession of law for his son; but he preferred a military life, and entered the army, serving with great credit as a major in the Canadian campaigns under Scott and Brown, in 1812. The battles there were the hottest and better contested on both sides than any others during that war. After the war he commenced the study of law with James L. Petigrew. For several years in succession Maj. Hamilton was chosen the chief officer in Charleston, which corresponds to that of Mayor in Northern cities. He displayed eminent abilities in this position, which brought him into prominence.

In 1822 he discovered the Vesey conspiracy to raise an insurrection among

the slaves. In the same year he was elected to the State Legislature, where he at once distinguished himself as a debater. He was chosen a representative to Congress in 1824 and in 1826. He espoused the doctrine of free trade and advocated direct taxation. He believed in the dueling code, and was Randolph's second in his duel with Henry Clay, and second to Gov. McDuffie in his duel with Col. Cummings, of Georgia, and occupied the same position upon other similar occasions. He was a strong partisan of Gen. Jackson; and in 1828, when he became President, he offered him the post of Minister to Mexico, with authority to negotiate the annexation of Texas. This he declined. He quitted Congress to become Governor of South Carolina in 1830, at the interesting period when his State resolved to nullify the Federal tariff laws. He became a "nullifier," and was one of the ablest advocates of "States rights." The war breeze kicked up in South Carolina caused great excitement throughout the country, and was not entirely allayed until the compromise of Henry Clay was brought about, when Mr. Hamilton retired from public life, and devoted himself to the care of his plantation. In a few years he became ardently interested in the cause of Texas, to which he gave his personal service and a large portion of his private fortune.

In 1841, while Texas was an independent republic, he was her Minister to England and France, where he procured the recognition of her independence. On the death of John C. Calhoun, in 1852, he was appointed his successor in the United States Senate, but declined the office for domestic reasons. In his efforts in behalf of Texas he expended his fortune, and became involved in pecuniary difficulties, which harassed the latter years of his life. He was on his way to Texas to seek indemnification for his losses, when he perished by a collision between the steam-boats "Galveston" and "Opelousas," in the latter of which he was a passenger. With his usual gallantry he yielded his own chance of safety to a lady among the passengers, to whom he was an entire stranger. His conduct was in sharp contrast to that of a prominent lawyer in Lancaster, who witnessed his wife's struggles in the Hudson River at the "Henry Clay" disaster without making a supreme effort to save her life. Mr. Hamilton was esteemed by his native State as one of her greatest citizens. S. P. Hamilton, who resides at Chester, S. C., is a son. Gov. Hamilton had a brother Robert, who moved to the West, and it is supposed that Gov. Hamilton, of Illinois, was one of his descendants.

William Searight, the grandson of William and Ann (Hamilton) Searight, was born in Cumberland County, Pa., December 5, 1791, and settled in Fayette County, Pa., where in 1826 he married Rachel Brownfield, who yet survives him at the age of eighty-seven. William Searight was an ardent Democrat, and at the time of his death was a candidate for Canal Commissioner of Pennsylvania, then one of the most important offices of the State. His children were Thomas B., Ewing, Jane, William, James, and Elizabeth, the latter of whom is the wife of J. T. Calvin, President of the National Bank of Commerce, of Pittsburgh, Pa. After the death of William Searight a large meeting of the

citizens of the county, irrespective of party, assembled at the courthouse and passed resolutions of respect to his memory and character, in which it was stated as a publicly recognized fact that in the death of William Searight Fayette County and Pennsylvania had lost one of her best and most useful citizens.

THE WORKMANS.

CONTRIBUTED BY REV. STUART ACHESON, B.A., OF TORONTO, CANADA.

The Workmans of Ulster are descendants of those of Gloucester, England, where their ancestor, the Rev. William Workman, was a lecturer of St. Stephen's Church. (See Neal's "History of the Puritans," Vol. I., p. 452; also Flood Dawin's "Irishmen in Canada," p. 331.)

The sons of Rev. William Workman joined the army of Cromwell. One of them, or more, came to Ireland with Cromwell, and received from that liberal bestower of people's goods valuable lands in the county of Derry; but his evicted neighbors made the situation too hot for him, and he fled to the county of Down, near Donayhadee, whence probably some of his posterity went over to Scotland. One, however, named William, became proprietor of a mill at Brookend, near Coagh; but he too found himself unpleasantly fixed. He sold out and took charge of the mill at Monymore, and here the tribe remained.

Our grandfather, Benjamin Workman, married Ann Scott, a Scottish descendant, and the rest of the Workmans followed the example. Joseph Workman, the father of the Workmans of Canada, married a Scottish descendant named Catharine Goudie. She enriched him with eight sons and one daughter. The eldest of the sons, Benjamin, came to Canada in 1819; the second, Alex., in 1820; the three youngest sons, Thomas, Samuel, and Matthew, aged respectively 16, 15, and 14, came out in 1827; and John, Joseph, and William, together with father, mother, and sister Ann, came in 1829.

All proved deserving of their family name, for they all were hard workers, and their work was abundantly rewarded. Their reputation in Canada is too well known to require notice here. Only two of the family now survive. The father died, aged 89; the mother, aged 103. The survivors, Alex. and Joseph, are now aged 93 and 86. Alex. has remaining only one child, a widow with one daughter. Joseph has surviving three sons and two daughters. Their mother was a native of Sheffield, England, named Wasnidger. She died in 1885. Her grandchildren now living number seventeen.

GENEALOGICAL AND BIOGRAPHICAL SKETCH OF SAMUEL EVANS.

Samuel Evans, of Columbia, Pa., was born in Donegal, Lancaster County, Pa., January 20, 1823. His great-great-grandfather, Lazarus Lowrey, came from the North of Ireland in 1729, and settled in Donegal, Lancaster County, Pa., and became an Indian trader and large land-holder,

His son, Alexander, married Mary Waters, by whom he had several children. She died in 1773, and he married secondly Ann Alricks, widow of Herman Alricks, of Cumberland County, Pa.

Col. Alex. Lowrey became a distinguished man, and one of the largest land-holders in Pennsylvania; was a member of the Pennsylvania State Legislature for a number of years, and was colonel commanding the county militia at the battle of Brandywine, in September, 1777, and at Germantown. By his second wife, Ann Alricks, he had one daughter, Frances, who married Judge Samuel Evans, of Chester County, Pa., who was also a member of the Pennsylvania Legislature. He was an ensign in the Revolutionary Army. His father, Evan Evans, was a colonel in the Revolutionary Army, and his brother George was a surgeon in Col. Bailer's regiment, of Virginia, in the Revolutionary War. After the war he married Miss Peyton and settled in Virginia.

Among other children of Samuel Evans and Frances Lowrey was born, March 22, 1799, Alexander L. Evans, who married Hannah Slaymaker in 1820, who was the daughter of the Hon. Amos Slaymaker, an officer in the Revolutionary War, and a member of Congress in 1811, 1812.

Alex. L. and Hannah Evans had one child, Samuel Evans, born January 20, 1823; educated at the common schools; was lumber-merchant and builder up to the year 1853; was elected justice of the peace in and for Columbia, Lancaster County, Pa., and in the year 1857 was elected clerk of the courts of Oyer and Terminer and Quarter Sessions for Lancaster County, Pa., for three years.

In May, 1861, enlisted as a private in Company K., Fifth Regiment Pennsylvania Reserves in the late war; promoted to second lieutenant

June 19, 1861, and in November, 1861 was promoted to first lieutenant, and assistant quartermaster of Fifth Regiment Pennsylvania Reserves; and in April, 1864, was appointed on the staff of Gen. Warren. For meritorious service in the "Wilderness Campaign" was promoted to a captaincy; in June, 1864, returned to Columbia, Lancaster County, Pa., and was elected justice of the peace, and has been in commission ever since. He is author of many historical articles, and of a history of Lancaster County, Pa., published in 1882; member of the "Historical Society of Pennsylvania," of the "Sons of the Revolution," and of the "Scotch-Irish Society of Pennsylvania," and of the United States.

The Slaymakers were Huguenots. Amos Slaymaker married Miss Fleming, whose ancestors came from the North of Ireland.

RELIGIOUS MEETING AND CLOSING EXERCISES AT THE AUDITORIUM.

SUNDAY EVENING, May 17, 1891.

Rev. Dr. Hemphill:

I will say to the congregation that, as announced in the order of exercises placed in your hands by the ushers, Rev. Dr. Hamilton was to preside at the services. But, in consequence of some trouble of the throat, he is unable to speak, and has asked me to take his place. I trust this large congregation will preserve the spirit of worship and that you will endeavor to enter heartily into all the services of this hour. The Psalms that are to be sung you will find printed in full in the order of exercises. It is especially requested that all the congregation shall unite heartily in the singing of these Psalms. We will begin the exercises of the evening by rising and singing the hundredth Psalm.

Rev. Dr. Bryson:

Ever blessed and eternal God, on the evening of this day we would come into Thy presence as a worshiping people. We recognize our unworthiness at any time to approach Thee with religious services, but we come in the name of Thy blessed and divine Mediator, who lives at the right hand of our Father in heaven. Prepare our minds and hearts for the message that shall come to us by the mouth of Thy ministering servants. Hear us now, and bless us evermore. Amen.

Rev. Dr. Hemphill:

We will now attend to the reading of the Scripture by the Rev. Stuart Acheson, M.A., of Toronto, Canada.

Rev. Mr. Acheson:

The portion of God's word that I shall read is in Acts of the Apostle, the second chapter.

Dr. MacIntosh then read and explained the twenty-third Psalm.

Rev. Dr. Hemphill:

It was customary in olden times to rise and reverently stand during prayer, and I will ask the congregation to rise while we are led in prayer by the Rev. Nevin Woodside, D.D., of Pennsylvania.

Rev. Mr. Woodside:

Almighty God, we return Thee our grateful and united thanks this evening for all Thy loving goodness and kindness to us. We thank Thee for the Word, for that inspired book that tells us of Thee, that describes ourselves; we thank Thee for the revelation it gives to us regarding our personal salvation, and we ask that Thou wilt bless abundantly these exercises as we are gathered together in God's house, for this is Thy house. Thou art in the midst of us. Where two or three are gathered together in Thy name, Thou hast said, "There will I be in the midst of thee," and we ask that Thou wilt fulfill that promise this evening. Let Thy blessing, O God, rest upon Thy servant who is to speak to us the word of truth. We give Thee thanks for all that Thou hast done for him, and for all Thou hast accomplished by him. We thank Thee for his physical power, for his mental power, but above all we thank Thee for his spiritual power, that power that has been felt in the great Presbyterian Church of our land, and in all the Churches, and we ask that that power may be given him this night abundantly so that he may be able to speak Thy truth. We ask Thy blessing upon all the congregations in this city, and upon all pastors, and we pray that Thou wilt bless all the pastors present. We come before Thee this evening, O God, and acknowledge Thee to be our Master. We bless Thee, O God, for our Lord and Saviour's life and character, and for the testimony which He left behind him. And now, O God, we ask Thee to bless this meeting, and that there may be many to receive Thy message. And now, O God, we ask Thee to pour out Thy spirit upon us, and may we receive the words that are to be spoken; hear our supplications, and when our earth's work is done, crown us Thine, for the Redeemer's sake. Amen.

Rev. Dr. Hemphill:

We will now unite in singing the forty-sixth Psalm. After the singing of this Psalm, we will listen to the sermon by the Rev. Dr. Hall, of New York State.

This was sung in the Scotch version in meter.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall

help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

Dr. Hall's sermon:

My Dear Friends: I feel deeply the responsibility that rests upon me in preaching the truth of God's word to such a large assembly of people as we have gathered here to-night. I could not but feel deeply moved as we were singing together these familiar Psalms. I could hardly keep the tears from my eyes as we were going through the twenty-third. I was brought up as a child to sing these Psalms as we have been singing them now in the worship of God Almighty.

Now I shall read slowly the passage of God's word to which I propose to turn your attention. It is a long passage, but much of it is familiar to many of you as far as the words are concerned.

In the second chapter of the book of Joel, beginning with the twenty-eighth verse, we read thus: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and the terrible day of the Lord comes. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

These verses are from the prophet Joel. Of the twelve minor prophets, he is the one most ancient, set down generally as delivering his message eight hundred years before the coming of our Lord Christ. Hosea and Amos come the nearest to him in the time when they delivered their messages. We only know regarding him the name of his father and the tribe—that of Judah—to which he belonged. The style in which he delivers his message is very impressive. It is sometimes remarkable in its figures, some of which are taken from the history of

the old days and others from the life of the East, with which he was familiar. Some of the events to which he makes allusions are more fully referred to in the later prophets. He has particular reference in this prediction to two things that were coming on the people, a plague of locusts and the infliction of a great drought that would bring famine, and he directs the people to humble themselves before God, confess their sins in his presence, and pray for relief and forgiveness; and then the assurance is given that God will hear and the relief will be granted. Then he rises from these matters that were in some degree of a temporal concern to speak of things spiritual and eternal, and the passage I have read as the text is his prophetic statement on that important subject. It contains enough of a statement to awaken a healthy curiosity as to the meaning, because that is more or less obscure: and yet I think these statements can be explained with sufficient clearness to satisfy any reasonable curiosity, and it is such an explanation I endeavor to give you.

You are not to suppose that this is a prediction about things speculative. I mean by that those things upon which we can think what we please, but our action is not determined by our thinking. These prophecies are not about things speculative, but about things that are practical in the highest degree—things that concern our eternal life and our personal salvation; that you will see when I simply mention to you the contents. We have the pouring out of the Spirit of God upon all flesh; we have tremendous judgments and penalties inflicted upon the great family of nations; and in the third place we have a statement of the way in which men as individuals can be saved by taking a prescribed way—the way God has been pleased to set before them in his holy Word. You can see that these are not mere matters of speculation. They are practical, they are important, bearing on the spiritual lives and eternal hopes of every one of us. May the divine Spirit interpret the truth to us so that we shall take it not only into the understanding, but receive it and rejoice over it in the heart!

Now we are to look in the first instance upon this matter of the pouring out of the Spirit upon all flesh. What is the time when that is to be done? The prophet Joel says, "Afterward." "Afterward" is a vague word. It may mean long or short as an interval, but as you heard read from the second chapter of Acts, the apostle Peter quotes this passage, and he gives the reading in this way: "In the last days, saith God, I will pour out of my Spirit upon all flesh." Now there is no use of our going into what is called a verbal criticism. There is the rendering of the statement by the apostle Peter, and we have only to raise the question: What does he mean when he says "In the last days?" We

are not left in the dark about that. Do you remember these words, with which the Epistle to the Hebrews begins: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son?" We take that to mean the dispensation in which we live, the period beginning with the coming of Christ in the flesh and going on, in all probability, until he comes again in his glory, the last dispensation with which the human race has to do. I tell you that it is a practical thing to you and me. We know God made man, and made a covenant with him. Man broke the covenant and cast the Father off. Then God revealed his grace, and sent Christ, the Son. Man rejected and crucified the Son. Then the Holy Spirit comes, and if man rejects the Holy Spirit, if they blaspheme against him, if they turn him away, if they break with him, there is no fourth person in the Trinity to come and make overtures of grace to the children of men. There is no forgiveness for those who trample upon the means of grace and the offers of grace and the agent that brings the grace, even the Holy Ghost in this last dispensation in which we live. "I will pour out," says God, "my Spirit." There is the emphasis to be put on the "pouring out," as Calvin notices in one place. It is not the sending of drops of rain; it is not sending a little upon a definite locality. It is the giving out of a copious stream, the shower that will go over the earth as intimated in the words: "I will pour out upon all flesh." I want you to think of the two descriptions given there. They are descriptions that amplify and expand the idea, so to speak. Upon whom is the Spirit to be poured? All flesh. And then, to make the thing more clear and definite, we have the particulars given, old men, sons, and daughters, servants and maids; they will have the blessing. Servants? Does that mean God's servants? No; it means bond slaves, and it is put in, undoubtedly, to show how widely diffused the blessing will be. The writers say that in the Old Testament a revelation was never once made direct to a slave; but so generous, so to speak, will be this outpouring of the Holy Spirit that slaves will be lifted up and share in this unspeakable blessing; and, in point of fact, as some of you know, slaves that became Christians in the first centuries were many times the ministers who brought their Roman owners and masters to a knowledge of Christ and eternal life.

Then I want you to look, in the next place, to the different variety of figure that is used to describe the way that the blessings will work. Old men shall see visions. There will be those who dream dreams; there will be those who will prophesy. Why is that language used? Please use your understanding for a moment, and you can clearly see it.

When a prophet is speaking of divine things to men, in order to be understood, he must take language that men comprehend. Let me illustrate this to you: There is a father who says with a great deal of satisfaction: "The mind of my boy is growing." Did you ever see his mind? No, you did not. You have seen his body, and you know what it is for material things to grow, and you take a figure from that to describe what you could not see. That is the way that the prophets have to speak; they shall see visions, they shall dream dreams, and your sons and your daughters shall prophesy. The way in which the prophet Joel knew that the Holy Spirit had been given before his time was in this threefold manifestation—dreams, visions, and predictions, through which God miraculously made his mind known to the children of men. He takes these familiar and well-understood words to describe these truths: that there would be light from God, divine light and strength from God, saving truth coming to all men, even bond slaves, when God would pour out this Spirit, as he says, upon all flesh. And then all classes and conditions would understand God's mind and see the truth somewhat as the prophet was permitted to see it in the days before him and in his own days. Now will you please note two or three things that I want to indicate to keep you from being misled? The prophet does not mean to say here that the Hebrew people did not have any Spirit before his time. They had. God never could have servants in this world without the Spirit working in them. The Holy Ghost, the third person of the Trinity, has been the means of communication, so to speak, between God and man, to the Jews as well as to all others.

So Abel offered a sacrifice of righteousness; so Enoch walked with God. The Spirit strove with the man before the flood. The Spirit guided Noah. The Spirit was upon Abraham, Moses, Joshua, and David in pointing out their duties and obligations. What this prophet does mean to say is that the Spirit, this Holy Spirit, would be poured out with a fullness and generosity that had never been seen before.

In the second place I want you to notice this: The Hebrew people had been prepared in some degree for a blessing of this kind. Do you remember those wonderful words that were spoken by Moses? There were two men prophesying when it was not expected they would, and Joshua came and reported the matter to Moses, and here is what he said: "Would that all the Lord's people were prophets." And that description had its amplification later in such predictions as we have in Joel, Ezekiel, Jeremiah, and Isaiah. Why do they say "on all flesh?" There is no need to explain it. The Hebrews were God's chosen race. They had a monopoly, so to speak, of sacred privileges. The blessings of

the covenant had been given freely to them. But now a new condition of things, a new dispensation is to commence, and this Spirit is to be given to all flesh, so to speak, to every creed and nation.

The third thing I want you to keep in mind is this: This prediction, Peter declares, had its fulfillment on the day of Pentecost. There is no use in anybody saying Peter may have been mistaken; he may have misrepresented. He names the prophet Joel. He tells us where the prophecy came from. If he had been misquoting or misrepresenting, it was in Jerusalem, it was in the presence of the Scribes and Pharisees, it was before the king's critics, and they would speedily have exposed his ignorance and said that it is an ignorant fisherman of Galilee talking in that way, and he does not know what he is talking about: but they did not say any thing of that sort. He says expressly when all those people were talking with tongues, "This is that which was spoken by the prophet Joel; . . . I will pour out of my Spirit upon all flesh."

Now I want you to follow another line of thought. This pentecostal baptism was miraculous in its character. A miracle is not God's staple way of working. It is not the usual plan upon which he proceeds, but a miracle has its place when he wants to send his messengers and certify they are his messengers, when he wants to attest them, so to speak, to men; then he works a miracle, and when they are so attested, then they deliver the message upon ordinary natural lines. When, for example, the law was given from Sinai, you may remember the scenes that attended the giving of it. But after it was given the Levites in ordinary ways were to teach this law to the people. You remember how the Hebrew people crossed the Jordan, and you remember how the walls of Jericho fell. Those were miracles, but when they had crossed the Jordan, and when they had gone into the Promised Land, not in miraculous ways, but by the exercise of powers that God had given them, they were to carry out his purpose and execute his plan. So it is in the New Testament that Jesus Christ works miracles, and the apostles are permitted to work miracles. They introduce a new dispensation. They were commended to men by adequate and proper evidence as from God, and thus they proceeded, so to speak, and all that accepted their testimony proceeded upon what may be called not miraculous or supernatural lines, but the lines of God's ordinary providence. Now that is our position to-day. The Spirit has been poured out upon all flesh. We are no longer confined as the servants of God to one land or one race or one people. Jew and Gentile stand upon the same basis. All flesh God appeals to, and to all flesh God is offering the means of grace. It is not merely that we have the fulfillment of this promise. In a

certain sense, we can be the instrument of fulfilling it in our Sunday-schools, in our Bible classes, in our young men's associations, in societies for the promotion of Christian knowledge and virtue, and in the missions sent to the heathen. Many hundreds of Protestant missionaries are being now maintained in heathen lands. In all these ways we are not merely ourselves realizing the fulfillment of this gracious promise about the pouring out of the Spirit, but we are ourselves made by God's grace the instrument for fulfilling that prediction in some degree to our fellow-men everywhere. Oh! what an honor is put upon us, what a dignity is given to us, how thankful we ought to be that we have this Spirit poured out upon us, such a complete knowledge of God given to us here in this world as that if we receive it and believe it and make it part of our own selves it will be to us spiritual life in this world and in the world to come life eternal! Now that is the first great truth brought to us in this passage. We pass on to the second. The language is so striking that I think I had better read it again to you:

"And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

These are very impressing and alarming intimations. What do they mean? I stated to you in the beginning that many of the figures of the prophet were taken from the history of his own people that had gone before him. So it is here. You remember the narration in the book of Genesis. You remember the miracles wrought, the plagues inflicted on the Egyptian people. You remember how the blackness and darkness came over the land; you remember how, with the hail, the fire ran along the ground. You remember how the sun responded, so to speak, to the misery inflicted upon the earth. The sun was darkened and the moon turned into blood. These figures are taken from this history in relation to ancient Egypt. They were part of the judgments of God for delivering his chosen people from the Egyptian power.

Those were two parties—God's people and Egypt. Egypt stands for the world's forces, for the forces under the God of this world; Israel stands for Christ's people, the people of God. There was strife between the two. Then God interfered in these ways, delivered his people, crushed their enemies. And those figures are taken by the prophet to describe what God will continue to do with the world powers and with his people—on the one hand pouring out his Spirit, and on the other exercising his providential power so as to strike this world power. Now I want you to use what knowledge you have of your Bibles and of history. There was Jerusalem itself. It had been a holy place and

its people consecrated to God; but it ceased to be. It went over, as it were, to the world's powers, God's enemies. "We have no king but Caesar!" the people of Jerusalem shouted. Long before that they had sinned in the same way. The prophet Isaiah refers to it, so complete was the disaffection and so marked in rebellion: and you know what became of Jerusalem; how its walls were overthrown and its battlements cast down; how its people were massacred and the survivors went, poor and miserable, to the ends of the earth. That is the fulfillment of the prediction. "I will show wonders in heaven above," and "fire and vapor of smoke" shall be, referring to the fell destruction that God sent upon a nation and its capital which had allied itself to the powers of this world. Read later history, and you know how it was with ancient Rome. You know how the overturning of that great power came about; and if you follow on down to our own time, you will see the same process, more or less clearly, constantly going forward. The times are not fixed, the details are not given, but this is God's providential government. He is ruling over all. Kings and nations are but the instruments in his hand. His power controls the strong, and where wars and strife and tumults destroy nations—all of these are only so many parts of that great process by which God destroys the world powers and opens up a way for the truth and prepares for the establishment of the kingdom of Christ. I am not pronouncing any thing on the time in which God does this. It was said in the prediction "Afterward." It was vague. Eight centuries passed before it was fulfilled on the day of Pentecost. We cannot say how long a time God will take to fulfill the prediction of the next section, but of this I am assured: that he who is ruling all nations can use his power to break down the bad and abolish idols to make a way for the introduction of the kingdom of the Lord Jesus Christ. It does not matter who brings the strife. It may be Napoleon I., it may be Bismarck, it may be a later Napoleon, it may be Victor Emanuel. It is no matter who begins the battle or carries it on. God is over all; and he uses confusions, strife, and conflicts as so many processes by which the world power will at length be put down and his Church and kingdom established over all. One thing more I will say: We must not suppose when one of these great contests takes place and one is victor that he has God's favor. The potsherd of the earth strive with the potsherd, potsherds both of them, but God is over all, and in his own way and in his own time he will carry out his purpose and break down the world's forces and set up a kingdom that is righteousness and peace and joy in the Holy Ghost. I do not think I need dwell upon this, as it is undesirable to make the address too protracted, but I

will say one thing that you can all understand. The city in which it is my duty to live and work is growing in one particular direction, and in that direction there are great masses of rock, in some instances as high as this roof, which have to be gotten rid of before streets can be constructed there. Sometimes it is my duty to go through those portions of the city, and I see a multitude of workmen busily engaged on these masses of rocks. The steam machinery is there boring a hole, and the explosive will be put in and the explosion take place. I see the hard rock is being gotten rid of. I do not know who is doing it. I do not know who is to build upon the place, but the fact that it is being done is conclusive proof to me that it is intended that edifices should be erected. So it is with wars and rumors of wars. What the issue is to be we cannot tell; but we may be sure that these things are of the providence of God, that he means to break down the powers hostile to him and build up instead a Church in which his people are prepared for home and their mansions in the skies.

Dear hearers, believe in the Lord Jesus Christ, and the promise that is given to you is: You shall have salvation, you shall have eternal life. May God bless the world! and to his name be the praise.

Rev. Dr. Macloskie:

O God, do Thou grant that this closing service may reach every heart. Our hearts are separated from Thee, but blessed be Thy name, O God. "Whosoever calleth upon Thee shall be saved." Do Thou pour out Thy Holy Spirit upon us at this time, and grant that every one of us may come to have eternal life. We thank Thee, our Father, for the happy meeting that we have had here, where numbers are gathered together from distant parts of this broad land. And now we separate, never to see each other again in this world. O grant that we may all meet together at the right hand of Jesus, and bless His name forever and ever, and to Thy name shall be all the glory. Amen.

Dr. Hemphill:

We close the exercises by singing the first two and last two verses of the sixty-eighth Psalm.

Dr. Hall:

"For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake." "And the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen."

In Memoriam.

W. J. FRIERSON,

Of Oakland, Cal.;

BORN

January 8, 1810;

DIED

October 21, 1890;

AGED

80 years, 9 months, and 13 days.

IN MEMORIAM.

JAMES TODD, LOUISVILLE, KY.,

Born February 26, 1821; died February 9, 1890.

CONTRIBUTED BY REV. JOHN M. RICHMOND, D.D., OF LOUISVILLE, KY.

Mr. James Todd, son of John and Martha McCall Todd, was born in Newry, County Down, Ireland, February 26, 1821. His family was an old and honorable one that, impelled by religious persecution, went to Ireland from Scotland in the seventeenth century.

In 1838, while still a lad seventeen years of age, he left the scenes and associations of his native land to seek his fortune in the New World. In the same year he arrived in Louisville, Ky., which then became his home, and where he continued to reside for more than half a century.

At first he entered the employ of a mercantile firm, and soon exhibited qualities of mind and habits of life that guaranteed for him success. Persevering and frugal, he was enabled in 1847 to engage in business for himself, and brought to bear upon all his undertakings such clear judgment and exact business methods that he soon became one of the most prosperous and reliable of business men.

From boyhood Mr. Todd was a Christian whose faith was deep, well-grounded, and increased with the years. Always a Presbyterian, his last connection was with the Central Presbyterian Church, to whose interests he was sincerely devoted. He had clear and decided views of Christian life and Church work, was a firm believer in and a diligent student of the word of God, and until declining health laid him aside was a faithful and successful teacher in the Sabbath-school.

Such men are missed when they are taken away. We cannot well spare them, but "the memory of the just is blessed."

On May 16, 1865, Mr. Todd was married to Miss Mary Louise McGavock, of Nashville, a granddaughter of Felix Grundy, the eminent lawyer and statesman, whose name occupies a conspicuous place in the history of Kentucky and Tennessee. Besides the be-

reaved widow, two children mourn his departure. They are Miss Louise and James Ross Todd. Miss Mary Todd, an only sister, who resides in Dublin, also survives him.

He quietly fell asleep at his home in Louisville, in the confident hope of a glorious awakening, on Sabbath morning, February 9, 1890; and was buried from the Central Presbyterian Church February 11, 1890, and laid in the beautiful Cave Hill Cemetery to await the "resurrection of the just."

MATTHEW T. SCOTT, BLOOMINGTON, ILL.

CONTRIBUTED BY HON. A. E. STEVENSON, OF BLOOMINGTON, ILL.

Matthew T. Scott, a member of the Scotch-Irish Society, died at his home, in Bloomington, Ill., May 21, 1891. He was born in Lexington, Ky., February 24, 1828; was the fourth son of the late Matthew T. Scott, Sr., for many years President of the Northern Bank of Kentucky, and one of the most eminent financiers of his day.

The Scott family was of Scotch-Irish stock, and emigrated to this country in colonial times, settling first in New Jersey. They were a prolific race, and their descendants became scattered in the surrounding States. It is from a Pennsylvania branch that the subject of this paper came. His ancestors and relatives of the Revolutionary generation showed the love of liberty and manly spirit which is characteristic of the Scotch-Irish race, by serving in the continental armies during the war for independence. The later generations have, wherever found, occupied the highest social positions, and been distinguished for force of character and integrity, and for ability in the professions or business they followed.

Mr. Scott himself was a noble representative of the vigorous intellect, the sterling moral qualities, and the manly, generous, self-reliant nature which seems to be hereditary in the Scotch-Irish people, from which his family sprung.

Mr. Scott was descended from the old Covenanter hero, Robert Scott, a member of the Lower House of the old Scottish Parliament—who lived in the latter part of the tenth century, and fought at the battle of Bothwell Briggs for the covenant and the crown. He subsequently opposed the union of the crowns, in consequence of the ignoring of the Scottish crown and name in the new Parliament of Great Britain. For this offense, he with others of the two Houses of the old Parliament, suffered in the Tower of London, with risk of their heads, until released by an amnesty of George I. when he was brought over from Hanover to take the throne as a descendant of the Stuarts. Robert Scott and his friend, the Earl of Bel-

haven, a member of the Upper House of the old Parliament, emigrated in disgust to the north of Ireland.

John Scott, the eldest son of the old Covenanter exile, emigrated to Pennsylvania; and his oldest son, Matthew, married at Carlisle, Pa., Betsy Thompson, daughter of William Thompson, who was commissioned colonel in the revolutionary army June 25, 1775, and promoted brigadier-general March 1, 1776.

The subject of this sketch was educated at Center College, Kentucky, graduating from that institution in 1846. He soon after removed to Illinois, and by judicious investments and prudent business management laid the foundation for subsequent success. At the time of his death he was one of the largest landed proprietors in the State. In his early manhood he foresaw, as did few of his contemporaries, the great future of Illinois. He was the proprietor of the village of Chenoa (a name synonymous with Kentucky), in Central Illinois, and its present prosperity is in a large measure due to his foresight and liberality.

In the highest sense Mr. Scott was a man of integrity; in the loftiest sense a man of personal honor. Faithful to every obligation, he was incapable of an ignoble act. He was eminently a just man, possessing in a marked degree the sturdy characteristics of his Scotch-Irish ancestors. His principle in action was: "For justice, all place a temple, and all season, summer." Courteous to all with whom he came in contact, he was the highest type of the old school gentleman.

Declining the nomination tendered him by his party for Congress, he chose the quiet of home rather than the turmoil of political life. He was profoundly interested, however, in public affairs, and in his advocacy of what he believed the right "he took counsel ever of his courage, never of his fears."

Mr. Scott was the founder and for many years the proprietor of the *Bulletin*, the leading Democratic paper of Central Illinois. He was one of the originators, the chief promoter, and principal owner of the extensive coal mines of Bloomington, to which that city is largely indebted for its present prosperity.

A discriminating friend says of him: "During a series of years it was my fortune to be thrown into the most intimate association with Matthew T. Scott. As memory recalls the unclouded brotherhood in which we walked, the many aspects in which his strong and ardent spirit disclosed itself, I am impressed afresh with the robustness and vigor of his nature, with the tenderness and fidelity of

his loving heart. By nature and habit he was a man of affairs. By nature and habit he was a man of an abounding wealth of affection. The yearning for love was as constant a characteristic as was that redundant vitality of brain which required the *stimulus* of large business interests.

“No burden of care and no strain of fatigue were adequate to weigh down and repress the tides of sweet and tender affection which were ever flowing spontaneously from the full and inexhaustible spring within his bosom. No point in his character differentiated him in a more striking way from numbers of men whom I have known, than the union—singular in its degree and constancy—of rugged strength with depth and sweetness of affection. The interplay of these forces was continuous, their fires always aglow, their light and warmth irradiating all his waking hours.

“Another marked feature was his utter hatred of all duplicity. He hated a lie as an embodied deviltry. He never met with illegitimate pretension without an instinctive impulse to unmask it, to pursue it, to stone it out of existence. The intensity of this feeling often gave to his countenance and speech an aspect of austerity which might easily be mistaken for unkindness, yet the world would be a far safer place to live in if more of this heaven-born fire dwelt in the souls of the children of men.

“Mr. Scott was a man of scholarly tastes, and possessed a very rare gift for the mastery of languages. Had his whole time and strength been given from his youth to that department of study, he would have made one of our most erudite linguists. Or he would have made a superb statistician. Or once more, as a working member of the Senate of the United States he would on all questions of finance have risen to deserved eminence.

“He rises now before my vision in the prime of his manhood, as one of the most robust, vitalized, brotherly, and generous men that I have known on this earth.”

Mr. Scott was married in May, 1859, to Miss Julia Green, daughter of Rev. Lewis W. Green, D.D., President of Center College, Kentucky. His was indeed a happy marriage; his home was the abode of refinement and generous hospitality. Many who in the years gone by have been guests at his fireside have heard with sorrow that he is no more. Mr. Scott was a devoted member and steadfast supporter of the Second Presbyterian Church of the city of Bloomington, and the trusted friend and counselor of its pastor, Rev. Dr. Dinsmore.

Leaving a stainless record, he passed to his grave followed in sorrow by almost the entire community with whom his lot had been cast. He sleeps in the beautiful cemetery near the city he loved, his grave covered with flowers by those to whom he had in life been a friend and benefactor. Courageous in life, for him death had no terrors.

"Without a sigh, a feature changed, or a shaded smile, he gave his hand to the stern messenger, and as a glad child seeks its father's arms, went home."

JOHN ORR, STEUBENVILLE, O.

STEUBENVILLE GAZETTE, FEBRUARY 21, 1891.

This community was shocked Friday evening by the announcement of the death of John Orr, an old and one of the most prominent citizens of Steubenville, which occurred at 4 o'clock. The cause of death was jaundice, and he had been confined to his house but a few days.

Mr. Orr was born at Ballyhalbert, near Belfast, Ireland, November 29, 1827, and came to America in 1846, first locating in Pittsburgh. He remained in that city only a short time, coming to Steubenville, where he entered the grocery store of his uncle, John Orr, at the corner of Third and Washington Streets.

In 1851 he opened a retail grocery on the opposite corner, which business he continued up to 1860, when at the death of his uncle he returned to the old store. He remained in the retail grocery business up to 1867, when he engaged in oil refining, building a plant below the Jefferson Iron Works. In 1877 he also engaged in oil refining in Pittsburgh, but two years later he sold the two plants to the Standard Oil Company, resuming the retail grocery trade at the "Old Orr Corner."

In 1882 he erected the large block at the corner of Market and Fifth, and taking his son Robert into partnership, engaged in the wholesale grocery trade, in which he was very prosperous, his house at his death having a solid standing, the result of business sagacity and honest dealing.

In 1855 he was married to Mary Jane Orr, the issue being five children, Robert, John, Will, Mary, and Annie, who, with the wife, survive him. He was a public-spirited citizen, a man of enterprise and wholesome influence, always taking an active interest in public improvements. It was during his membership of Council in 1868 and largely through his influence and persistent efforts that the sidewalks were widened and many of the street lines were straightened and the city began to emerge from its village life. It was also largely through his influence as a councilman that the first steam fire-engine was purchased. He was one of the Trustees of the Un-

ion Cemetery, was in the directory of the old Jefferson Fire Insurance Company, of the old Jefferson National Bank, and was a Director in the Steubenville National Bank at his death. He was a friend of the Y. M. C. A., to which organization he was a liberal and hearty contributor. He was a member of the Humane Society, and contributed largely to the support of the work in the prosecution of which he was deeply interested. In fact, he was prominent in all movements for the betterment of the community and its citizens. He was of a jovial disposition, kind-hearted, and his acts of kindness and charity will keep his memory green in the hearts of many beneficiaries.

He was a member of the Second Presbyterian Church and a regular attendant at this sanctuary. He was a Democrat, in his younger days being one of the most active of the local adherents of the party of Jefferson. He was one of the first Ohio members of the Scotch-Irish Society of America, and no one took a deeper interest in the annual proceedings of its Congress. He looked forward with much pleasure to an anticipated attendance at the next meeting of the Congress to be held in Louisville in May.

Mr. Orr was a good citizen, and his death is deeply mourned by our people. His many good traits of character endeared him to the hearts of many. His remains were interred in the Union Cemetery Sunday afternoon at 2:30 o'clock.

THOMAS WILSON, FREELAND, PA.

WILKES BARRE RECORD OF THE TIMES, APRIL 18, 1890.

The community was shocked Monday to learn that Thomas Wilson—whom nobody knew was sick—had died suddenly in Freeland. The sad event took place on Sunday night about 11 o'clock. Mr. Wilson had been ailing with a cold for many weeks, but on the Thursday preceding his death he was suddenly taken ill at the new banking institution, Citizens' Bank of Freeland, of which he had been elected cashier only a month ago. Medical aid was summoned, but his condition was not considered fatal, though he suffered intense pain and had to be kept under the influence of opiates. The cause of death is given as pneumonia, though that is not the diagnosis arrived at by the physicians, who, so far as can be learned, attributed it to some abdominal obstruction.

Mr. Wilson was a native of the north of Ireland, and came to this country when a mere lad. He came to Wilkes Barre from Summit Hill, and made a reputation as a most honorable business man. This reputation he ever maintained, and those who knew him best say they would not have hesitated to trust their all in his care.

He had a natural aptitude for banking, and became cashier of the First National Bank of Wilkes Barre, a position which he filled with entire satisfaction, retiring in 1879. He had invested rather heavily in local real estate; but hard times coming, he had difficulty in meeting his payments. He therefore voluntarily turned over his entire property to his creditors, not keeping out a home or even a dollar for himself. The handsome home, costing \$23,000, is now owned by William S. McLean. Mr. Wilson then went to Colorado and sought to repair his shattered fortunes, but he subsequently returned and engaged in the real estate business in Wilkes Barre. In this he was succeeding when the new bank at Freeland, of which Joseph Birkbeck, of this city, is a leading spirit, offered Mr. Wilson the cashiership, and the same was accepted. Mr. Wilson went to his new post a few weeks ago, and at once became a general favorite in Freeland. It seemed as if life was opening up anew to him, and when here last week he seemed a young man

again. But he was not an old man—only sixty-two on the 24th of last January. During his brief illness he was attended by the most skilled medical practitioners of Freeland, and on Sunday he was visited by two of the local clergy, who held services in his room. He was a member of the Presbyterian Church.

Mr. Wilson was twice married. His first wife was a daughter of the late Alexander McLean and a sister of William S. McLean. Two sons are the issue of that union: Leslie Wilson, in the grain business in Scranton; and Thomas Wilson, who is lumbering at Lenoir, N. C. His second wife, who was with him during his illness, is Harriet, daughter of one of Wilkes Barre's old-time physicians, Dr. Latham Jones. A daughter, Annie, was born to them, and she survives to mourn.

Mr. Wilson was a grand, good man; of quiet demeanor and unostentatious walk in life; yet his energy was unbounded and his integrity was unquestioned.

NOTE.—We have not yet been able to obtain sufficient facts for the obituary notices of other members of our Society who have departed this life; but hope to secure them in time for the next edition of this volume or for succeeding volumes.

LIST OF MEMBERS OF THE SCOTCH-IRISH SOCIETY OF AMERICA.

- ADDY, MATTHEW, Cincinnati, O. Past Vice-president for Ohio in the Scotch-Irish Society of America.
- ALEXANDER, S. B., Charlotte, N. C. Vice-president for North Carolina in the Scotch-Irish Society of America.
- ALLEN, WILLIAM, 256 Robinson Street, Allegheny City, Pa. Born in County Tyrone, Ireland; retired; member of the Common Council of Pittsburg for three years.
- AFFLECK, JAMES, Bellville, Ill. Born in Tennessee, of Scotch-Irish parentage; machinist; Alderman for a number of years.
- ALEXANDER, ROBERT J., 810 Twenty-first Street, San Francisco, Cal. Born at Denahora, near Market Hill, County Armagh, Ireland; parents, John Alexander and Margaret Alexander, whose maiden name was Margaret McMahon, both Scotch-Irish by birth; department manager; first Secretary of the California Scotch-Irish Society.
- ADAMS, D. P., Nashville, Tenn.
- ANDREWS, JOHN, Steubenville, Jefferson County, O. Born in Ballymena, County Antrim, Ireland; Scotch-Irish parentage; mother's maiden name, McCaughey; wholesale merchant.
- ALLISON, R., 94 West Eighth Street, Cincinnati, O.
- ANDREWS, JAMES, Columbia, Tenn.
- ADAIR, WILLIAM, M.D., Canmer, Hart County, Ky. Born at Glasgow, Beaver County, Ky., December 9, 1815; his father, Alexander, born in Chester, S. C., son of William, of Chester, S. C., son of William, who was born in Ireland, 1730, and emigrated to America in 1736; his mother was Elizabeth Were; grandmother on paternal side, Mary Irvine; great-grandmother, Mary Moore; practicing physician; graduate at Transylvania University, Lexington, Ky., in 1836; represented Hart County, Ky., in 1869-70 and 1870-71.
- ACHESON, REV. STUART, A.M., 48 Bleeker Street, Toronto, Canada.
- ARNOLD, ROBERT RUSSELL, Oil City, Pa.
- ADAMS, JOHN, JR., Moyer, Fayette County, Pa.
- ALEXANDER, M. J., Greensburg, Pa.

- AGNEW, JOHN T., Vice-president Continental Bank, New York City.
- ARCHER, JAMES, place of residence, Brooke County, W. Va.; post-office, Steubenville, O. Of Scotch-Irish parentage on both sides; farmer and Justice of the Peace; Vice-president for West Virginia in the Scotch-Irish Society of America.
- ADAIR, COL. G. W., Atlanta, Ga. Vice-president for Georgia in the Scotch-Irish Society of America.
- ANDERSON, JAMES A., Knoxville, Tenn. Born at Grassy Valley, Knox County, Tenn.; mother's maiden name, Armstrong; father's, William Shannon Anderson; and that of his father, James Anderson, who with his parents and a number of brothers and sisters moved from near Lexington, Rockbridge County, Va., in 1801, and settled in Knox County, Tenn.; a portion of his ancestors were from County Down, Ireland, and settled in Virginia about 1726; farmer and merchant.
- ADAMS, ALEXANDER, 1609 Swatara Street, Harrisburg, Pa. Born at Kilmoyle, County Antrim, Ireland; son of Alexander Adams and Margaret (Johnston) Adams.
- ALEXANDER, HUGH, 302 and 304 West Jefferson Street, Louisville, Ky. Born at Coleraine, County Londonderry, Ireland; merchant.
- ADAMS, ADAM GILLESPIE, Nashville, Tenn. Born near Strabane, County Tyrone, Ireland, July 12, 1820, at the old homestead, owned by his ancestors for several generations; his father, David Adams, married Jane Gillespie; both born in Ireland; were members of the Presbyterian Church; his mother was a woman of decided piety, and exercised a marked influence over her children, especially over the subject of this notice; Mr. Adams's first wife, Susan Porterfield, died two years after marriage, and he afterward married Mary Jane Strickler, a woman of marked piety, as was her mother, Sarah Eakin Strickler; Mrs. Adams is still living; also seven of their eight children; Mr. Adams got his business training in Strabane, and at the age of nineteen arrived in Nashville, and has continued there since as a wholesale dry goods and shoe merchant, and is now President of the Equitable Fire Insurance Company; elder in the Presbyterian Church, and superintendent of its Sabbath-schools since 1843; Chairman of the Presbyterian Committee on Sabbath-schools; President of the Board of Directors of Ward's Presbyterian Seminary for young Ladies; Chairman of the Committee of Reception and member of the Board of Directors of the Nashville Centennial Commission; President and Secretary of various turnpikes; Secretary and

Treasurer of the John M. Hill fund of the First Presbyterian Church; Treasurer of the Nashville Bible Society since 1854, and Vice-president for Tennessee in the Scotch-Irish Society of America; the First Presbyterian Church lately established a mission Church and Sabbath-school in the north-western part of Nashville, which is called after his name.

ALEXANDER, WILLIAM HENRY, Box 303, Omaha, Neb. Born at Lisbon, New London County, Conn.; father, Harvey G. Alexander; grandfather, James Alexander; great-grandfather, Joseph Alexander; great-great-grandfather, James Alexander, was one of the founders of Londonderry, William Henry coming over from north of Ireland about 1720; Surveyor of United States Customs, Omaha, Neb.; taught school in Connecticut for three years; left there when twenty-two for the West; superintendent agencies Whitney & Holmes Organ Company eight years, Quincy, Ill.; Alderman two years in Omaha; President Board of Trustees First Congregational Church, Omaha.

BONNER, ROBERT, No. 8 West Fifty-sixth Street, New York City. President and life member of the Scotch-Irish Society of America; born at Londonderry, Ireland, April 24, 1824; came to the United States in 1839; editor of the *New York Ledger* from 1851 until recently. See Appleton's "Cyclopaedia of American Biography," Vol. I., page 313.

BARR, WILLIAM PATRICK, Jacksonville, Morgan County, Ill. Born in Wilson County, Tenn.; his father, Rev. Hugh Barr, moved from Wilson to Sumner County, Tenn.; from Tennessee to Alabama in 1820, and from there to Illinois in 1835; his grandfather was Patrick Barr; mother, Katherine Hodge; grandfather, Joseph Hodge; all from North Carolina; Mayor of Jacksonville and Trustee of Illinois Institution for Deaf and Dumb.

BLACK, ANDREW C., 149 South Fountain Avenue, Springfield, O. Born at Ramelton, County Donegal, Ireland; son of Joseph Black and Jane Mary Spencer; merchant.

BAXTER, ISAAC C., Detroit, Mich.

BRECKINRIDGE, DESHA, 219 East Capitol Street, Washington, D. C. Born at Lexington, Ky.; son of William Campbell Preston Breckinridge and Issa Desha Breckinridge; lawyer.

BLACK, BOBERT T., Scranton, Pa. Born at Ramelton, County Donegal, Ireland; son of Joseph Black and Jane Mary Spencer; bank President and Vice-president and Treasurer of coal company; Director in two banks.

BROWN, ROBERT KNOX, Whitinsville, Mass. Born near Coleraine, County Derry, Ireland; Scotch-Irish parentage; accountant; head book-keeper for twenty-five years; Trustee of the Whitinsville Savings Bank.

BORLAND, DR. JOHN R., Franklin, Venango County, Pa. Born near New Vernon, Mercer County, Pa.; Scotch-Irish on father's side and English on mother's; physician and surgeon; President of Eclectic Medical Society of Pennsylvania one year; Dean of Faculty and Professor of Theory and Practice in Georgia Eclectic Medical College, Atlanta, Ga., session of 1879-80.

BRYSON, REV. JOHN H., D.D., Huntsville, Ala. Born at Fayetteville, Tenn.; parents, Rev. Henry Bryson, D.D., and Mrs. Hannah Bryson; Presbyterian minister; chaplain; head of the religious department of the Army of the Tennessee, C. S. A.; Moderator of General Assembly of the Presbyterian Church, 1886, at Augusta, Ga.

BLANTON, REV. LINDSAY HUGHES, D.D., Richmond, Ky. Born in Cumberland County, Va.; son of Joseph and Susan Walker Blanton; mother's family Scotch-Irish; Chancellor of the Central University of Kentucky since 1880; Presbyterian minister; pastor of Versailles, Ky., Salem, Va., and Paris, Ky., Presbyterian Churches.

BUNN, DR. JAMES McGIRK, Altoona, Pa.

BREVARD, CAPT. A. F., Lincolnton, Lincoln County, N. C.

BILES, DR. WILLIAM P., St. Louis, Mo.

BROWN, JOSEPH, Ripley, Tippot County, Miss. Born at Marion, Ala.; Scotch-Irish parentage; merchant; superintendent Presbyterian Sunday-school; President of Ripley Y. M. C. A.

BRANN, JOHN, Elkhart, Ind. Born at Ballenahinch, Rich Hill, County Armagh, Ireland; son of William and Jane Brann; merchant.

BLAKE, GEORGE MATTHEW, Blake Block, Rockford, Ill. Born at Dansville, N. Y., 1852; son of Z. H. Blake, M.D., of Scotch-Irish extraction, and Louisa Dorr, of New England; lawyer; City Attorney of Rockford, Ill., 1885 and 1886; President of First National Bank of Canton, South Dakota.

BAYNE, S. G., Riverside Drive, One Hundred and Eighth Street, New York City. Born at Ramelton, County Donegal, Ireland; father, Scotch-Irish; mother, English; educated at the National School at Ramelton; at the Royal Academical Institute, at Belfast, where he remained four years, and at Queen's College, where he attended

Dr. McCosh's lectures; after this entered the service of the great merchant, Sir James Hamilton, at Belfast, and passed through every grade of the business until he became cashier of the house; had charge of a company in suppressing the great riots which occurred at this time; emigrated to the United States in 1869; engaged with varying success in oil operations in Pennsylvania until 1873, when he started on a journey around the world; on board the ship from San Francisco to Japan met with a party of British diplomatists, and, becoming their secretary, saw Japan under most favorable circumstances, the party being entertained by the Emperor and Empress of Japan; continuing the journey, he visited the principal points of interest in China, India, Egypt, the Holy Land, and in Europe; after his return was engaged for some time in oil and machinery business, but for several years has been interested in banking institutions in different parts of the United States; he was married in 1873 to Miss Emily Kelsey, of Belfast, and has four children; he is Vice-president of the Sea Board National Bank, of New York, of which he was one of the incorporators, and an officer in several other banks.

BARCLAY, THOMAS, Steubenville, O. Born at Pittsburg, Pa.; parents, Samuel and Sarah Barclay; retired merchant, and a Director in several banks.

BARKLEY, JOHN, 35 North Peter Street, New Orleans, La. Born in Belfast, Ireland; son of William M. Barkley and Margaret Thompson; merchant.

BELL, JOHN B., No. 16 Sherman Avenue, Allegheny City, Pa. Born in Mercer County, Pa.; both grandfathers Scotch; grandmothers Scotch-Irish; retired from business.

BEGGS, ROBERT, 306 West Twenty-ninth Street, New York City. Born in Ireland of Scotch-Irish parentage; tea and coffee merchant.

BAIRD, THOMAS HARLAN, Monongahela City, Washington County, Pa. Born at Washington, Pa.; Scotch on paternal side; Scotch-Irish on maternal side—Acheson and McCullough; attorney at law; district attorney of Washington County, Pa.

BLAIR, JAMES, Scranton, Pa. Born in Mercer County, New Jersey; Scotch-Irish parentage; banker.

BAYNE, DAVID KERFOOT, 119 East Fortieth Street, New York City.

BLACKWOOD, REV. WILLIAM, D.D., LL.D., 1022 Belvidere Terrace, Baltimore, Md., and 1149 South Broad Street, Philadelphia, Pa. Born at Dromard, County Down, Ireland; son of Samuel and

Agnes Blackwood, both Scotch-Irish; besides being a land-holder, his father was extensively engaged in the linen trade, and for sixty years was ruling elder in his native congregation; ordained by the Presbytery of Belfast on February 17, 1835, to the pastoral charge of Holywood, near Belfast; in 1843 was removed to Newcastle on Tyne, in the North of England; there built Trinity Presbyterian Church, and because of that and other services was raised to the Moderator's chair of the Synod, the supreme judicatory of the English Church; in 1850 was settled in the First Presbyterian Church, Philadelphia; after forty years labor in that charge, demitted the pastorate, and now holds the position of Pastor Emeritus.

BRECKINRIDGE, WILLIAM C. P., Lexington, Ky. Born in Baltimore, Md.; son of Robert Jefferson Breckinridge and Ann Sophonisba Preston; grandson of John Breckinridge and Mary Hopkins Cabell; great-grandson of Robert Breckinridge and Lettice Preston; Robert Breckinridge, son of Alexander Breckinridge, an emigrant from Ireland; Lettice Preston, daughter of John Preston, an emigrant from Ireland; Alexander Breckinridge was descended from the Breckinridges of Ayrshire, Scotland; John Preston from a soldier of Londonderry; Mary Hopkins Cabell was the daughter of Joseph Cabell and Elizabeth Hopkins; Joseph Cabell was the son of Dr. William Cabell, an immigrant from England; Elizabeth Hopkins was the daughter of Dr. Arthur Hopkins, an immigrant from Ireland; grandson of Francis Preston and Sarah Buchanan Campbell; great-grandson of William Preston and Susanna Smith; William Preston was the brother of Lettice Preston and son of John Preston; Sarah Buchanan Campbell was the daughter of William Campbell and Elizabeth Henry; William Campbell was descended from the Campbells and Buchanans of Scotland; Elizabeth Henry was the sister of Patrick Henry and the daughter of the emigrant John Henry, of Aberdeen, Scotland, and Sarah Winston; lawyer; colonel of cavalry C. S. A.; Member of Congress from Kentucky.

BARRINGER, GEN. RUFUS, Charlotte, N. C. Born in Cabarrus County, N. C.; son of Paul Barringer and wife, Elizabeth Brandon; German, English, and Scotch-Irish descent; retired lawyer; twice in State Legislature; in State Constitutional Convention of 1875; and brigadier-general of cavalry in late war.

BREADNER, J. T., Port Henry, N. Y. Born at Keady, Armagh County, Ireland; son of Thomas Breadner and Rebecca Dickson;

his ancestors were with the men of Enniskillen in 1688; his great great-grandfather was a commissioned officer in the army of William of Orange, and fought under him in the battle of the Boyne; plumber.

BRIGGS, CAPT. JOSEPH B., Russellville, Ky. Born in Franklin, Tenn., November 20, 1842; son of Isaac Wilson Briggs and Dorothy Madison Bennett; banker; major and assistant quartermaster of Forrest's Cavalry, Confederate States Army.

BRUCE, HELM, Louisville, Ky. Secretary of the Kentucky Scotch-Irish Society; member of the Executive Committee of the Scotch-Irish Society of America; lawyer.

BLAIR, SAMUEL S., Tyrone, Pa. Born in Esterton, Dauphin County, Pa.; his grandfather, John Blair, came to the United States when ten or twelve years old, located with his parents in Lancaster County, Pa., where he married a Miss Greer; there were born as the result of this marriage John, Samuel, William, Joseph, James, and five daughters; he was the son of Samuel; railroad superintendent; division superintendent of the N. C. Railroad, Baltimore, Md.; division superintendent P. R. R., Tyrone, Blair County, Pa.

COWAN, GEORGE L., Franklin, Tenn.

CALHOUN, JAMES R., 1427 Christian Street, Philadelphia, Pa. Born at Philadelphia, Pa.; son of Ezra and Mary A. Calhoun; clerk in Mayor's office.

CASADY, HON. PHINEAS McCRAY, Des Moines, Iowa. Vice-president for Iowa in the Scotch-Irish Society of America; born at Connersville, Fayette County, Ind.; son of Simon Casady and Jemima McCray; President Des Moines Savings Bank; State Senator for four years in the Iowa Legislature; judge of the Fifth Judicial District, Iowa; receiver of public moneys for the Fort Des Moines Land District of Iowa; Regent of the State University, Iowa, for four years.

CREIGH, THOMAS ALFRED, 1505 Farnam Street, Omaha, Neb. Born at Mercersburg, Franklin County, Pa.; son of Rev. Thomas Creigh, D.D., and James McLellan Grubb Creigh, both born in Pennsylvania; President of the O. F. Davis Real Estate and Land Company.

CASTLES, WILLIAM HARPER, Kingsland, Bergen County, N. J. Born at Newark, N. J.; son of Thomas Castles, Trumbridge, near Lisburn, Ireland, and Elizabeth Harper, Middletown, Armagh, Ireland; accountant and attorney.

CLARK, DR. ROWAN, Tyrone, Pa.

CALHOUN, HON. DAVID SAMUEL, Hartford, Conn. Born at Coventry, Tolland County, Conn.; son of George Albion Calhoun, D.D., of Scotch-Irish parentage, and Betsy Seoville; judge of the Court of Common Pleas; State Senator, two terms; judge of the Probate Court, twelve years; judge of Court of Common Pleas, thirteen years.

COOKE, GEORGE, St. Joseph, Mo. Born at Ramelton, County Donegal, Ireland, of Scotch-Irish parentage, merchant.

CASADY, J. N., Council Bluffs, Iowa.

CAMPBELL, JOHN F., Nashville, Davidson County, Tenn. Born near Ramelton, County Donegal, Ireland; son of John Campbell and Martha Lytle; manufacturer; Secretary and Treasurer Nashville Cotton Seed Oil Company.

CRAIGHEAD, REV. JAMES GEDDES, D.D., 1223 Eleventh Street, Washington, D. C. Born near Carlisle, Pa.; son of William Craighead and Hetty Weakley; Presbyterian minister; editor of *New York Evangelist*; Secretary of the Presbyterian Historical Society; now dean of theological department Howard University, Washington, D. C.

CARRICK, DR. ANTHONY LAWLESS, 154 Broadway, Cincinnati, O. Born at Ennis, County Clare, Ireland; Scotch-Irish and English parentage; physician; surgeon U. S. A. for four years.

CALDWELL, HENRY, 409 West Fourth Street, Cincinnati, O.

CALDWELL, H. M., Bruin, Butler County, Pa.

COLLINS, MRS. JANE S., Allegheny, Pa.

CRAIG, DR. ALEX., Columbia, Pa.

CORNICK, TULLY R., SR., 121 State Street, Knoxville, Tenn. Born at Salisbury Plains, Princess Anne County, Va.; Scotch-Irish through his mother, daughter of James Simpson, a Scotch-Irishman, born at Mody-Mone, Ireland; English on father's side; ancestors emigrated in seventeenth century; member of Missouri Legislature 1850-51.

CALDWELL, RICHARD, Salisbury Mills, Orange County, N. Y. Born at Salisbury Mills, N. Y.; son of Andrew Caldwell, Ballymore, Ireland, Province of Ulster, and Harriet Brewster, Rockland County, N. Y.; farmer; postmaster, twenty years; justice of the peace, twenty-four years; Commissioner United States Deposit Fund in New York State, twelve years.

CROOKS, PROF. G. R., Drew Theological Seminary, Madison, N. J.

CALDWELL, JOHN DAY, 233 West Fourth Street, Cincinnati, O.

CRAWFORD, W. A., Winchester, Va.

CARPENTER, J. McF., Pittsburg, Pa.

CLARK, WILLIAM P., Mansfield, O. Born at Newbliss, Monaghan County, Ireland; parents Scotch-Irish Presbyterians; Secretary Mansfield Insurance Company; Director in bank and building and loan association; elder in Reformed Presbyterian Church.

CHAMBERS, ANDREW ALLEN, Freehold, Monmouth County, N. J. Born at Piqua, O.; attorney at law and Principal of the Freehold Institute.

Cox, FREDERICK WARREN, M.D., Vermillion, Clay County, S. D. Born at Upper Stewrake, Colchester County, Nova Scotia, Canada; great-grandparents Cox born in Ulster, Ireland; great-grandparents Creelman born in Province of Ulster, Ireland; emigrated to Nova Scotia, where his parents still reside; physician; coroner of Clay County, S. D.; Superintendent Board of Health for Clay County, S. D.

CAMPBELL, LEMUEL RUSSELL, Nashville, Tenn.

CRAWFORD, JOSEPH S., 2431 Sepviva Street, Philadelphia, Pa. Born in County Monaghan, Ireland; father and mother both Irish; their ancestors originally, on both sides, from Ayrshire, Scotland; Assistant Superintendent Money Order Division; postmaster at Philadelphia, Pa.

CAMPBELL, JUDGE EDWARD, Uniontown, Fayette County, Pa. Born at Uniontown, Fayette County, July 24, 1838; his father was Hugh Campbell, born in Uniontown, Pa.; his mother, Rachel Broom Lyon, born in Baltimore, Md.; his grandfather, Benjamin Campbell, of Chester County, Pa.; grandmother, Mary Adair, of Cookstown, Ireland; attorney-at-law; private soldier, second lieutenant, first lieutenant, captain, major, and lieutenant-colonel of the Eighty-fifth Pennsylvania Volunteer Regiment; three and one-half years in the war; presiding judge of the Fourteenth Judicial District of Pennsylvania for nine months by appointment of Gov. Hartranft in 1873 on death of Judge S. A. Gilmore.

CROMEY, WILLIAM, 112 East College Street, Louisville, Ky. Born at Dromore, County Down, Ireland; grandfather, Scotch; grandmother, Irish; fire insurance agent.

CALDWELL, JAMES THOMAS, Burdick, Taylor County, Ky. Born in Taylor County, Ky.; descended from the Scotch-Irish of the valley of Virginia, Augusta County; farmer.

CALDWELL, REV. ROBERT EMMET, 1426 East Broadway, Louisville, Ky. Born at Greensboro, N. C.; son of Walter P. Caldwell, of Greensboro, N. C., who was the son of Rev. Samuel Craighead

- Caldwell, of Mecklenburg; who was the son of Rev. David Caldwell, D.D., of Guilford; through his mother related to the Doaks of North Carolina and Tennessee, and to the Gillespies; through his father's mother related to the Lindsays; through his grandfather's mother related to the Craigheads; Presbyterian minister; pastor of the Highland Presbyterian Church, Louisville, Ky.
- CAMPBELL, GOV. JAMES E., Columbus, O. Born at Middletown, O., July 7, 1843; Scotch-Irish descent on his father's side; English on mother's; lawyer; Member of Congress and Governor of Ohio.
- CRAWFORD, JOHN A., 395 River Avenue, Pittsburg, Pa.
- CUTCHEON, HON. BYRON M., Manistee, Manistee County, Mich. Born at Pembroke, N. H.; son of James M. Cutcheon, Pembroke, N. H., and Hannah Tripp, Epsom, N. H.; form of name until present generation, "McCutecheon;" lawyer; Member of Congress from 1883 to 1891; see Congressional directory for other positions held; at present member of the United States Board of Ordnance and Fortification.
- CAMPBELL, CHARLES, Ironton, Lawrence County, O. Born at Ironton, O.; Scotch-Irish parentage; iron manufacturer.
- CARLISLE, WILLIAM SMYTH, 405 Classon Avenue, Brooklyn, N. Y. Born at Kells, County Antrim, Ireland; Scotch descent of the seventh generation from Scotland; tea and coffee merchant.
- DINSMORE, REV. JOHN WALKER, D.D., 289 South Tenth Street, San Jose, Cal. Born in Washington County, Pa.; son of William Dinsmore and Rebeeca Anderson, both Scotch-Irish; Presbyterian minister; pastor Presbyterian Church, Bloomington, Ill.; Director McCormick Theological Seminary; member General Assembly's Board of Aid for Colleges; Moderator of Synod of Illinois; visitor United States Naval Academy; member of the Executive Committee of the Scotch-Irish Society of America.
- DOLAND, ARTHUR W., St. Joseph, Mo. Born at Manchester, N. H.; Scotch-Irish descent on both sides; wholesale druggist.
- DICKSON, ALEXANDER WALKER, Scranton, Pa. Born at Philadelphia, Pa.; son of James Reid Dickson and Caroline Stuart Dickson; manager of the Weston Mill Company; Treasurer Scranton Board of Trade; elder First Presbyterian Church; superintendent Sabbath-school; Vice-president Lackawanna Institute of History and Science.
- DORAN, PETER, Grand Rapids, Mich. Born at London, Canada; son of John Doran and Susan McClory, who were born in County

Down, Ireland; lawyer; Chairman of Democratic Committee of Grand Rapids.

DRUMMOND, HON. JOSIAH HAYDEN, Portland, Me. Born at Winslow, Me.; son of Clark Drummond and Cynthia Blackwell; lawyer; representative in Legislature from Waterville in 1857-58; from Portland in 1869; Speaker in 1858-59; Senator from Kennebec County in 1860; attorney-general of the State from 1860 to 1864, four terms.

DECKER, ONEAR S., Box 1064, Pittsburg, Pa.

DAKE, MRS. ELIZABETH CHURCH, 216 Vine Street, Nashville, Tenn. Born at Pittsburg, Pa.; father, Dr. William Church, a leading physician of Pittsburg, Pa., was born at Coleraine, Ireland; mother, Elizabeth Taggart Church, born in North Ireland; wife of Dr. J. P. Dake, and mother of five children; manager of Protestant Orphan Asylum, and of the Woman's Mission Home, Nashville, Tenn.

DONEHOO, REV. E. R., 226 South Main Street, Pittsburg, Pa. Born at Washington, Pa.; father, Rev. James Donehoo, brought when an infant from County Armagh, Ireland, to Western Pennsylvania; mother born in Washington, Pa.; pastor of the Eighth Presbyterian Church, Pittsburg, Pa., for twenty years; Vice-president of Allegheny County Prison Society; Secretary of Presbyterian Union of Pittsburg; general agent for improvement of the poor for the last ten years.

DOHERTY, WILLIAM WISNER, 27 School Street, Boston, Mass. Born in Boston, Mass.; parents, Ross and Sarah Doherty, Scotch-Irish Presbyterians and natives of Muff, County of Derry, Ireland; counselor at law; assistant district attorney for Suffolk District, Mass.

DICKSON, MISS CAROLINE STUART, 616 Quincey Avenue, Scranton, Pa. Born at Scranton, Pa.; daughter of Alexander W. and Louisa C. Dickson; President of the Young Ladies' Society of the Presbyterian Church.

DEAVER, JOSHUA MONTGOMERY, M.D., Buck P. O., Lancaster County, Pa. Born in Harford County, Md.; his great-great-grandfather emigrated from the north of Ireland to the southern part of Harford County in the early part of 1700; paternal grandmother was a Kennedy; maternal grandfather was Montgomery, who emigrated from Ireland some time in 1700; physician; at one time President of the Lancaster City and County Medical Society.

- DUNLAP, DR. FAYETTE, Danville, Ky. Born at Danville, Boyle County, Ky.; father Scotch, mother English; surgeon and physician.
- DICKINSON, HON. JACOB McGAVOCK, Nashville, Tenn. Born in Columbus, Miss.; lawyer.
- DALZELL, HON. JOHN, Pittsburg, Pa. Born in New York City; parents came from County Down, Ireland, near Belfast; lawyer; member of Congress.
- DUNLAP, CHARLES O'NEAL, M.D., Athens, O. Born at Pontiac, Mich., 1856; son of Samuel Dunlap, born at Chillicothe, O., son of Joseph Dunlap, born in Seneca County, N. Y., son of John Dunlap, whose father was a Scotchman from the West End of the Grampian Hills, and whose mother was Sarah Gillespie, born in County Derry, 1722; John Dunlap was born in County Tyrone, Ireland, in 1718, and emigrated to this country in 1742; all these ancestors were Presbyterians; Dr. Dunlap's mother was of the German family, Kaler, and his paternal grandmother, O'Neal, of Irish extraction; assistant physician of the Athens (Ohio) Asylum for Insane since 1887; captain of company in the Ohio National Guard during 1883 and 1884, and was with his company in the suppression of the Cincinnati riot in 1884; has been surgeon in the Ohio National Guard, and has been member of the Ohio Medical Society since 1881.
- DAVIESON, HENRY J., JR., 45 Broadway, N. Y.
- DOUGLASS, HOWARD, Cincinnati, O. Born at Cincinnati July 21, 1846; attorney; President Board of Education; Work-house Director, and of public library of Cincinnati; Vice-president Board of Trade.
- ELDER, JOSHUA REED, Harrisburg, Dauphin County, Pa. Born near Harrisburg, Swatara Township, Dauphin County, Pa.; son of Joshua Elder and Eleanor W. Sherer; farmer.
- EAGLESON, JOHN GEDDES, 750 Market Street, San Francisco, Cal. Born in County Tyrone, Ireland; parentage, English on father's side and Scotch-Irish on mother's; wholesale merchant.
- EVANS, COL. H. G., Columbia, Tenn.
- ELWYN, REV. ALFRED LANGDON, 1422 Walnut Street, Philadelphia, Pa. Born at Philadelphia; son of Alfred W. L. and Mary M. Elwyn; clergyman.
- ECHOLS, COL. J. W., Pittsburg, Pa. Member Executive Committee Scotch-Irish Society of America.
- EWING, W. R., National Tube Works, Pittsburg, Pa.

EWING, DR. CICERO MENDAL, Tyrone, Blair County, Pa.

EWING, JUDGE THOMAS, Pittsburg, Pa.

EVANS, THOMAS GRIER, 49 Nassau Street, New York City. Born at Kingston, Ulster County, N. Y.; parents, James Sidney Evans and Mary (Dewitt) Evans; laywer; Secretary of the Genealogical and Biographical Society of New York City.

EAKIN, JOHN HILL, Nashville, Tenn. Born at Nashville, Tenn.; grandson of John Eakin, County Derry, Ireland; cashier Union Bank and Trust Company; President Bon Air Coal, Land, and Lumber Company; President Mammoth Cave Railroad Company.

EVANS, SAMUEL, 432 Locust Street, Columbia, Pa. For genealogical and biographical sketch see Part II., page 242.

ECCLES, REV. ROBERT KERR, Salem, O.

EWING, HON. NATHANIEL, Uniontown, Fayette County, Pa. Born at Uniontown, Fayette County, Pa.; Scotch-Irish parentage on both sides, with an admixture of Welsh on mother's side; lawyer; judge fourteenth judicial district of Pennsylvania.

ELDER, MISS MARGARETTA S., 26 East Vermont Street, Indianapolis, Ind. Born at Indianapolis, Ind.; father was John Elder, son of Samuel, son of John, son of Robert, born in Scotland, 1679, emigrated to America from Lough Neagh, Ireland, 1730; located near Harrisburg, Pa.; mother was Jane Henderson Ritchie, only daughter of John and Margaret Ritchie, whose ancestors were also Scotch-Irish.

FLOYD, A. C., Columbia, Tenn. Secretary of Scotch-Irish Society of America; born in Granville County, N. C.; son of John W. and Margaret (Campbell) Floyd; lawyer.

FRIERSON, LUCIUS, Columbia, Tenn. Treasurer of the Scotch-Irish Society of America; banker, cashier of the Columbia Banking Company.

FLEMING, JUDGE WILLIAM STUART, Columbia, Tenn. Born near Columbia, Tenn., 1816; parents born in Williamsburg District, S. C.; mother's maiden name, Armstrong; lawyer, licensed in 1842; graduated at Yale College, in 1838; held the office of City Attorney; twice elected Chancellor for terms of eight years each; his family connection, or at least much of it, appears in the volume containing the proceedings of the First Scotch-Irish Congress, held at Columbia, Tenn., May, 1889.

FREY, GEORGE HENRY, Springfield, O. Born at Philadelphia, Jefferson County, N. Y.; Swiss descent on his father's side;

Scotch-Irish on side of mother, who was a Miss Calhoun; his grandfather, Andrew Calhoun, was a native of Ulster; the Frey family was one of the earliest of the whites who settled in the Mohawk Valley, N. Y., near Palatine Bridge; settled there in 1688; the old homestead is still held in the family; owner and operator of a stone quarry in Springfield; Director in Second National Bank; Director in Ohio Southern Railroad Company; President of Cincinnati and Sandusky Telegraph Company; President of Ohio Southern Railroad Company; President of Board of Water Works, city of Springfield; County Commissioner; and charter member of the Scotch-Irish Society of America.

FOSTER, THOMAS, 112 Broadway, Cincinnati, O.

FERGUSON, EDWARD ALEXANDER, Cincinnati, O.

FLOWERS, GEORGE W., 110 Diamond Street, Pittsburg, Pa.

FOSTER, HON. MORRISON, Allegheny City, Pa. Born at Pittsburg, Pa.; son of William Barclay Foster, from Berkeley County, Va., and Eliza Clayland, from Easetrn Shore, Md.; brother of Stephen Foster, deceased, the celebrated composer of popular songs; coal operator; Senator from Forty-second District of Pennsylvania; and Manager of the Reform School, Morganza, Pa.

FERGUSON, REV. ROBERT GRACEY, New Wilmington, Pa. Born in Franklin County, Pa.; father, James Ferguson; mother, Mary A. Doyle; minister of the United Presbyterian Church; President of Westminster College, six years.

FULTON, MRS. ANN, Johnstown, Pa.

FULTON, MISS ANNIE, Johnstown, Pa.

FREW, JOHN, 25 and 27 Fourteenth Street, Wheeling, W. Va. Born in County Antrim, Ireland; son of Alexander and Esther Scott Frew; publisher and half owner of *Daily Intelligencer*; member City Council; member of Board of County Commissioners; delegate at large to Republican National Convention, 1889; Director in Exehange Bank of Wheeling.

FULTON, JOHN, Johnstown, Pa. Born at Drumard, County Tyrone, Ireland; ancestors on father's side, Lowland Scotch; on mother's side, McKeown, Highland Scotch; General Manager Cambria Iron Company; superintendent of works on completion of North Branch Canal, 1848 to 1852; assistant engineer Barclay Railroad, 1852 to 1854; resident civil and mining engineer Huntingdon and Broad Top Railroad, 1855 to 1874; chief engineer Bedford and Bridgeport Railroad, under Pennsylvania Railroad Company, 1870 to 1873; general mining engineer Cambria Iron Company,

, 1874 to 1887; General Superintendent, 1887-88; General Manager, 1888 to —; member American Institute Mining Engineers; American Philosophical Society, Philadelphia; author of "Physical properties of Coke for Blast Furnace Use."

FLEMING, J. PRESSLEY, 108 Fourth Avenue, Pittsburgh, Pa.

FULLERTON, HUGH STUART, Hillsboro, Highland County, O. Born at South Salem, Ross County, O.; son of Rev. Hugh Stuart Fullerton and Dorothy Boiles Fullerton; physician; first lieutenant Ohio Volunteer Artillery, U. S. A.; assistant physician Central Ohio Insane Asylum, Columbus, O.; member of Board of Education, Hillsboro; received the degree of A.M. at Miami University, Oxford, O., 1862; M.D. Ohio Medical College, Cincinnati, O., 1866.

GIBSON, THOMAS, Nashville, Tenn.

GRAY, M. L., 3756 Tindell Avenue, St. Louis, Mo.

GRAY, WILLIAM KYLE, 21 Cabinet Street, Allegheny, Pa.

GALLOWAY, REV. OLIVER P., Ph.D., Prairie Home, Shelby County, Ill. Born in Warren County, Ky., near Bowling Green; A. B. and A.M. of Warren College; A.M. and Ph.D. of Wooster University; Pol.D. of College of American Polities; B.D. of C. University; son of James M. and Margaret Galloway; minister of the gospel and President of Perryville Seminary.

GRAHAM, DR. GEORGE, Charlotte, N. C.

GILLESPIE, MRS. JOHN, 1332 South Broad Street, Philadelphia, Pa.

Born in Philadelphia, Pa.; daughter of James Kirkpatrick and Rebecca Armstrong, of County Fermanagh, Ireland.

GRAHAM, MISS ELIZABETH, 842 Sixth Street, Louisville, Ky. Born in Province of Ulster, County Tyrone, Ireland; Church-member for fifty-six years; devoted attention to Sunday-school and Mission work; Sunday-school teacher fifty-three years.

GRAHAM, AUGUSTUS WASHINGTON, Oxford, Granville County, N. C.

Born in Hillsboro, Orange County, N. C.; seventh son of Hon. William A. Graham, son of Gen. Joseph Graham, son of James Graham, who came from County Down, Ireland; mother was Susan Washington, daughter of John Washington, of Kingston and New Berne, N. C.; lawyer; Secretary of Boundary-line Commission between Maryland and Virginia, 1875-76; State Senator, 1885.

GRAHAM, HON. GEORGE SCOTT, Bullitt Building, Philadelphia, Pa.

Born in Philadelphia; son of James Graham and Sarah J. Graham, maiden name Scott, both of County Down, Ireland; lawyer; member of Select Council from January, 1878, to January,

1881; resigned to take office of District Attorney of Philadelphia (*i. e.*, prosecutor of the pleas), which office he has held ever since, having been re-elected three times, twice by a unanimous vote of both parties; professor of criminal law in University of Pennsylvania; Past Grand Commander of Knights Templar of Pennsylvania; elder in the Presbyterian Church.

GIVEN, DR. A., 1403 West Jefferson Street, Louisville, Ky. Born at Warm Springs, Bath County, Va.; grandfather was an Irishman; grandmother, Scotch; physician.

GIVEN, MRS. CAROLINE TURNBULL, 1403 West Jefferson Street, Louisville, Ky. Born at Monterey, Highland County, Va.; maternal grandfather, Scotch; paternal grandfather, Irish.

GROVES, THOMAS PORTER, Hendersonville, Sumner County, Tenn. Born in Robertson County, Tenn.; son of Wiley Groves and Leah West; farmer.

GUILD, MRS. MARY STILES PAUL, 120 Johnson Street, Lynn, Essex County, Mass. Born at Hanover, N. H., January 26, 1830; daughter of Bela and Mary (Briggs) Paul; descended on paternal side from William Stowbridge and Margaret Henry, Scotch emigrants from the north of Ireland; and William Stowbridge, Jr., and Sarah Montgomery Morrison; housekeeper.

HALL, REV. DR. JOHN, New York City, 712 Fifth Avenue; Vice-President for New York in the Scotch-Irish Society of America. Born in County Armagh, Ireland; both parents of Scottish families settled in Ulster; Presbyterian minister; was Commissioner of National Education in Ireland; now Chancellor of the University of the city of New York; see Appleton's "Cyclopædia of American Biography," Vol. III., page 42.

HENRY, WILLIAM WIRT, LL.D., Richmond, Va.; Vice-president for Virginia in the Scotch-Irish Society of America. Born at Red Hill, Charlotte County, Va.; son of John Henry and Elvira McClelland; lawyer; member of the House of Delegates and Senate of Virginia; Vice-president of the Virginia Historical Society; President of the Scotch-Irish Society of Virginia.

HERRON, COL. W. A., Pittsburg, Pa. Life member of the Scotch-Irish Society of America; born at Pittsburg; leading real estate man of Pittsburg; a director in a number of charitable and educational institutions, and prominent in all public enterprises.

HOLMES, WILLIAM, 10 and 12 Wood Street, Pittsburg, Pa.

HARBISON, SAMUEL P., Twenty-second and Railroad Streets, Pittsburg, Pa.

HAYES, W. M. W., Franklin, Venango County, Pa.

HARDIE, WILLIAM TIPTON, 229 Jackson Avenue, New Orleans, La.

Born at Talladega, Ala.; parents, John Hardie, born in Scotland, and Mary Meade Hall, born in Virginia; merchant; elder in First Presbyterian Church, New Orleans.

HUNTER, REV. C. J., D.D., North East, Pennsylvania.

HUNTER, WILLIAM HENRY, Steubenville, Jefferson County, O. Born at Cadiz, Harrison County, O.; his father, Joseph R., was born in Westmoreland County, Pa., May, 1804, son of James, born in same county, 1777, whose father was born in Ulster and settled in Fauquier County, Va.; his mother, Letitia McFadden, was born in Coothill, County Cavan, Ireland, daughter of Samuel McFadden and Lydia Stafford; Samuel was the son of George McFadden and Isabella McIntosh, daughter of Sir James McIntosh; editor and proprietor of the *Steubenville Gazette*, in connection with Henry Hunter McFadden; Democratic candidate for presidential elector on ticket with Cleveland and Thurman; Vice-president for Ohio in the Scotch-Irish Society of America.

HOWARD, J. B., 971 Iowa Street, Dubuque, Ia. Born at Carrickfergus, County Antrim, Ireland; father and mother born at Carrickfergus; James Boyett, a relative on his mother's side, was Mayor of Carrickfergus in 1606 and 1608; gas engineer.

HOUSTON, WILLIAM PAXTON, Lexington, Va. Born at Lexington, Rockbridge County, Va.; son of Rev. Samuel Rutherford Houston, D.D., and Margaret Parks Paxton Houston; lawyer; judge County Court of Rockbridge County, Va.

HUMPHRIES, PROF. DAVID CARLISLE, Lexington, Va. Born in Wythe County, Va.; parents, William Finley Humphries, M.D., and Bettie McFarland, both Scotch-Irish, and came from Augusta County, Va.; Professor of Applied Mathematics, Washington and Lee University; member of the St. Louis Academy of Science.

HOUSTON, JAMES W., 436 Lincoln Avenue, Pittsburg, Pa. Born at Garragh, County Derry, Ireland; wholesale grocer.

HAYS, JOHN, Carlisle, Cumberland County, Pa. Born at Carlisle, Pa.; parents were John and Ellen (Blaine) Hays, both born in Cumberland, Pa.; lawyer; President of the Carlisle Deposit Bank since 1874.

HOGAN, JOHN P., Salem, Columbiana County, O. Born September 10, 1826, in Liverpool, England; his father was Irish, from Limerick; mother, Scotch-Irish, descended from the Douglases, of Scotland; his parents came to America when he was four years

- old; manufacturer; City Treasurer and member of School Board, Salem, O.
- HAMMOND, A. J., Cadiz, Harrison County, O. Born at Cadiz; parentage, Scotch-Irish; merchant.
- HARBISON, JACOB, Charleston, Ind. Born in Jefferson County, Ky.; son of Alexander Harbison, a native of County Down, Ireland; farmer.
- HOTCHKISS, JED, "The Oaks," 346 East Beverly Street, Staunton, Va.; consulting mining engineer.
- HARKNESS, WILLIAM GLASGOW, No. 18 North Compton Avenue, St. Louis, Mo. Born in Jacksonville, Ill.; son of James Harkness, born in Orior, County Tyrone, Ireland, and Margaret Glasgow, born in Moneymone, County Derry, Ireland; great-great-grandfather and mother on both sides were born in Scotland; Secretary Arkansas Land Company.
- HAMILTON, A. C., Waco, Tex.
- HENDERSON, MATTHEW, Nashville, Tenn.
- HOUSTON, REV. SAMUEL, Kingston, Ontario, Canada. Born at Bellaghy, County Antrim, Ireland; son of John Houston, farmer, long an elder of the congregation of Killymonis, and Jane Heaney, daughter of Hugh Heaney, of Ballylig; minister; ordained in Calvin Church, St. John, New Brunswick, January, 1869, where he ministered nearly five years; then for a year and a half in Raisin, Mich.; returned to Canada in 1876, and was for nearly seven years pastor at Bathurst, New Brunswick; for past eight years has been in charge of Cooke's Church (Presbyterian), Kingston.
- HUNTER, W. HENRY, Atlanta, Ga. Principal mover in the organization of the Scotch-Irish Society of Atlanta, and its first Secretary; member of the Executive Committee of the Scotch-Irish Society of America.
- IRVINE, MISS FLORENCE, Columbia, Tenn. Born at Columbia, Tenn., of Scotch-Irish parentage; an active and efficient worker in the arrangements for the first Scotch-Irish Congress.
- IRVINE, WILLIAM M., Richmond, Ky.
- JOHNSON, J. F., Birmingham, Ala. First Vice-president at Large in the Scotch-Irish Society of America.
- JOHNSON, WILLIAM PRESTON, New Orleans, La. Vice-president for Louisiana in the Scotch-Irish Society of America; born at Louisville, Ky., January 5, 1831; son of Gen. Albert Sidney and Henrietta Preston Johnson; President of Tulane University; colonel in the Confederate Army.

- JOYCE, EDWARD IRVIN, 1035 Fifth Avenue, Louisville, Ky. Born at Shepherdsville, Ky.; Scotch-Irish parentage; Southern agent of William Mann Company, of Philadelphia and New York.
- JOHNSTON, COL. WILLIAM, Charlotte, N. C. Member of Executive Committee in the Scotch-Irish Society of America.
- JOHNSON, RICHARD VAN EMAN, Canonsburg, Washington County, Pa. Born near Canonsburg, Pa., September 23, 1841; parents, John Johnson and Rebecca Van Eman; farmer and surveyor; member of the State House of Representatives, 1885; Director in the Citizen's Bank, Washington, Pa.; elder in the Presbyterian Church at Canonsburg, Pa., and Director in the Pennsylvania Reform School, at Morganza, Pa.
- JACKSON, F. WOOLCOT, Newark, N. J.
- JONES, EDGAR, Nashville, Tenn.
- JEWETT, HON. CHARLES L., New Albany, Ind. Born in Hanover, Ind.; lawyer; district attorney Fourth Indiana District; prosecuting attorney Fifth Indiana Circuit; member Indiana Legislature; Speaker Indiana House of Representatives; Chairman Democratic State Committee since May, 1888; Chairman Democratic State Executive Committee since May, 1888.
- JOHNSON, JAMES NICHOL, 383 Pennsylvania Street, Buffalo, N. Y. Born at Ardee, Newton Cunningham, County Donegal, Ireland; father, Scotch-Irish, and his ancestors also Scotch-Irish for several generations; mother, Scotch, a native of Haddington, Scotland; father's mother, Margaret, Irvine, a native of Strabane, County Tyrone, Ireland.
- JOHNSTON, STEPHEN, Piqua, O. Born at Piqua, O.; father's birthplace, Enniskillen, Ireland; attorney-at-law.
- JOHNSTON, ANDREW MCKENZIE, Santa Cruz, Santa Cruz County, Cal. Born at Cookstown, County Tyrone, Ireland; son of John Johnston and Sarah Ann Hall, both Scotch-Irish; ancestors were engaged in the defense of Derry; merchant; elder in Presbyterian Church.
- KELLEY, REV. DAVID CAMPBELL, Leeville, Tenn. Born at Leeville, Wilson County, Tenn.; his parents were John Kelley, son of Dennis Kelley, soldier of the Revolution, and Margaret Lavinia Kelley, daughter of Col. David Campbell and Jane Montgomery; minister of the gospel; Secretary and Treasurer of Board of Missions M. E. Church, South; colonel of cavalry C. S. A.; member of Board of Trust and projector of Vanderbilt University; projector and President of Board of Trust of Nashville College for Young

Ladies; four times a member of the General Conference M. E. Church, South.

KINKADE, SAMUEL, Nashville, Tenn.

KIDNEY, JAMES, 119 to 121 East Second Street, Cincinnati, O.

KERR, SAMUEL GRIFFITH, 408 Lackawanna Avenue, Scranton, Pa.

Born at Muckross, near Donegal, County Donegal, Ireland; son of John and Sarah (Griffith) Kerr; merchant.

KENNEDY, G. C., Lancaster, Pa.

KIRKPATRICK, REV. ADRIAN FRAZIER, Freeport, Armstrong County, Pa. Born at Decatur, Brown County, O.; father was of Scotch-Irish Kentucky stock, mother from Virginia; clergyman.

KERR, FRANK H., Steubenville, O.

KEARNEY, PETER, Prescott, Ariz. Born in Ireland; of the Cashel family; telegrapher.

KNOTT, J. PROCTOR, Lebanon, Ky. His paternal ancestors were of Danish origin and lived in Northumberland, England, whence his grandfather's grandfather, Rev. Thomas Knott, emigrated at a very early day; his only son, Rev. Thomas Percy Knott, married Jane Hart, and his only son, Thomas Percy Knott, married Fanny Ray; on his mother's side is of pure Scotch-Irish extraction; his father, Joseph Percy Knott, married Maria Irvine McElroy; her grandfather's father, James McElroy, and her grandmother's father, Rev. John Irvine, both of whose ancestors were from Scotland, emigrated with their families from Ulster Province on the ship "George and Anne" in 1729 or 1730; her grandfather, Samuel McElroy (son of James), came over with his father, and on reaching man's estate married Mary Irvine (daughter of John), who had been his playmate on the passage over; her father, William E. McElroy (son of Samuel and Mary), married Keturah Cleland; Keturah Cleland's father, Philip Cleland, married a Richards, of Scotch-Irish extraction, and his father, Dr. Thomas Cleland, and his mother were Scotch-Irish emigrants, who settled in Virginia in 1732.

KERR, SAMUEL, Recorder's Office, Chicago, Ill. Born in Sligo County, Ireland; son of Samuel Kerr and Ann (Cunningham) Kerr, all Scotch-Irish Presbyterians of Sligo County; his mother was Rebecca (Young) Kerr, whose mother was a Dennison, from Paisley, Scotland; the Youngs were Episcopalians; two brothers of his paternal grandfather emigrated to the United States in the early part of this century, and settled in Cincinnati, O.; Mr. Kerr

himself came to this country in 1864, and has lived in Chicago most of the time since; he has been clerk in the Recorder's Office for nineteen years; before that, was four years in the employ of the Chicago and North-western Railway.

LOGAN, REV. SAMUEL C., D.D., Scranton, Pa.

LEE, JUDGE JOHN M., Nashville, Tenn.

LOAN, THOMAS, Evaline Avenue, East End, Pittsburg, Pa.

LYLÈ, REV. SAMUEL B. D., Hamilton, Ontario.

LATIMER, JAMES WILLIAM, York, Pa. Born at West Philadelphia, Pa., June 24, 1836; Scotch-Irish parentage; paternal grandmother descended from an English Episcopal family (Bartow) and a French Huguenot family (Beneget); lawyer; in 1885 elected law judge of the Nineteenth Judicial District of Pennsylvania, composed of the county of York, which office he still holds.

LAMBERTON, W. R., Pelham Manor, New York City. Born at War-rington, Fla.; father, Scotch-Irish descent; mother, English and French; lawyer; holds several local offices and a number in rail-road companies.

LAMBERTON, CHARLES LYTLE, 46 West Twenty-second Street, New York City. Born at Carlisle, Cumberland County, Pa.; his an-cestors all Scotch-Irish, who emigrated from Ireland about 1748, and settled in the Cumberland Valley; son of Maj. Robert Lamberton and Mary Harkness; paternal grandparents, Gen. James Lamberton, who emigrated from County Derry, Ireland, and Janet McKeahan; maternal grandparents, William Harkness, emigrant from Ireland, and Priscilla Lytle, a native of Pennsylvania; law-
yer; formerly Senator of Pennsylvania, and a member of Gov-
ernor's staff; delegate to National Democratic Convention in 1864
and 1872; fellow of the American Geographical Society.

LITHIGOW, HON. JAMES S., Louisville, Ky. Born at Pittsburg, Pa., November 29, 1812; parents were from Province of Ulster; manufacturer; Mayor of Louisville.

LATTY, ALEXANDER S., Defiance, O. Born in Ireland, June 30, 1815; judge of Court of Common Pleas and District Courts in the Third Judicial District of the State of Ohio from February, 1857, to February, 1877. .

LUCKY, CORNELIUS EVARTS, Knoxville, Tenn.

LOCKE, C. A., Cole Building, Nashville, Tenn.

MITCHELL, ROBERT, Cincinnati, O.

MITCHELL, REV. G. W., Wales, Tenn.

MOONEY, WILLIAM H., Steubenville, Jefferson County, O. Born in

- Jefferson County, O.; son of Johnston and Elizabeth Murphy Mooney; banker.
- MOORE, ARMOUR J., 1616 Glenarm Street, Denver, Col.
- MOORE, CHARLES C., 2001 Broad Street, Philadelphia, Pa.
- MAHOOD, EDWIN BLOW, 921 Liberty Street, Pittsburg, Pa.
- MAHOOD, MRS. ANNIE REED, 921 Liberty Street, Pittsburg, Pa.
- MORRIS, WILLIAM H., Monongahela, Pa.
- MEHARG, JOHN, Ravenna, Portage County, O. Born at Drumlee, County Down, Ireland; Scotch-Irish parentage; editor of the *Republican*; Mayor of Ravenna, three years; County Clerk, nine years; prosecutor, one term.
- MILLER, THOMAS, 98 and 100 West Fourth Street, Cincinnati, O.
- MILLER, W. H., 98 and 100 West Fourth Street, Cincinnati, O.
- MEANS, ARTHUR FREDERICK, 61 Court Street, Boston, Mass. Born in Boston, Mass.; his paternal ancestors, in lineal descent, were Robert Means, who settled in Falmouth, Me., in 1718; John Means, of Saco, Me., born 1728, died 1776; Robert Means, of Surry, Me., died 1820; Robert Means, born at Saco, Me., in 1783, died 1842; and John Withan Means, who was the father of Arthur F. Means, his mother being Sophia Romney Wells; member of the Boston Common Council, and member of the Massachusetts Legislature.
- MONTGOMERY, ALEXANDER, 1801 Leavenworth Street, San Francisco, Cal. Vice-president for California, member of the Executive Committee, and life member in the Scotch-Irish Society of America; President of the California Scotch-Irish Society; born in County Down, Ireland, in 1825; pioneer, in 1848, to California, where he engaged in mining and accumulated a fortune; donated \$250,000 at one time to the Presbyterian Theological Seminary of San Francisco; prominently connected with various philanthropic institutions.
- MASON, MISS MEDA, Prospect, Giles County, Tenn. Born in Giles County, Tenn.; Scotch-Irish parentage.
- MACLAY, EDGAR STANTON, 98 Eighth Avenue, New York City. Born in Foochow, China, April, 1863; son of Rev. Dr. Robert Maclay, a noted missionary to China and Japan, and Henrietta Caroline Sperry; father was born at Concord, Franklin County, Pa.; educated at Syracuse, N. Y., where he completed his course in 1885; spent a year in Germany and France, engaged in researches in American history; managing editor of the *Times*, Brooklyn, N. Y.; author of the "Maclays of Lurgan."
- MARTIN, THOMAS LESLIE, Louisville, Ky. Born in Woodford County, Ky., 1858; youngest son of Jesse and Margaret Thornton Mar-

tin; mother's parents were Scotch-Irish, and settled in Pennsylvania; lawyer, graduate in the class of 1880 of law department of Louisville, with degree of LL.B.; married in 1884 to Miss Willie E. Hunter, a descendant of the Scotch-Irish families of Hall and McDonald, of Scotland and North Ireland.

MONTGOMERY, WILLIAM G., Birmingham, Ala. Born in Lewisburg, Greenbrier County, W. Va.; his ancestor, John Montgomery, came from Ireland in the early part of the eighteenth century, settled first in Pennsylvania; married Esther Houston, from North of Ireland; settled in Augusta County, Va.; several sons became prominent in border warfare and were soldiers of the Revolution; one of these sons, Rev. John Montgomery, graduated from Princeton College in 1775, was one of the founders, trustees, and first teachers of "Liberty Hall Academy," afterward pastor of the Presbyterian Churches at Winchester, Va., and Rocky Springs, Augusta County, Va.; married Agnes Hughart; his son, John Montgomery, married Elizabeth Nelson, daughter of Alexander Nelson, who came from Ireland, about 1766; James Nelson Montgomery, father of the subject of this sketch, married Ann S. Jacob, of Wheeling, Va., and settled in Lewisburg, Greenbrier County, Va., now West Virginia; civil engineer and merchant.

MURPHY, REV. THOMAS, D.D., 4315 Frankford Avenue, Philadelphia, Pa. Born in County Antrim, Ireland, 1823; son of William and Mary Murphy; his father was elder of the Church which was the celebrated Rev. Dr. Henry Cooke's first pastoral charge; pastor for forty-one years of the Frankford Presbyterian Church in Philadelphia; originator and chief conductor of the great Log College celebration, September 5, 1889; deputy from American Presbyterian Church to the Presbyterian Church of Ireland, 1873, and delivered the address which awakened the first action in forming the Presbyterian Alliance; author of "Pastoral Theology," "Presberty of the Log College," and three other volumes; framer of the Sabbath-school Department of the Presbyterian Board of Publication; D.D. from Princeton College in 1872.

MUNRO, REV. JOHN HENRY, D.D., 714 North Broad Street, Philadelphia, Pa. Born at Rosedale, County Down, Ireland; son of Daniel and Rachel Munro; father's family came from Scotland in the seventeenth century and settled on land granted for service to crown; mother's family (Crawford) came from Ayrshire in times of persecution, and settled in County —; Presbyterian minister; pastor of congregation of First Newry, Ireland, 1867-73; pas-

tor of Third Presbyterian Church, Boston, Mass., 1873-75; pastor of Central Presbyterian Church, Philadelphia, Pa., 1875.

MAGEE, GEORGE J., Watkins, N. Y. Born at Bath, N. Y.; father, son of Irish parents from County Antrim; mother, daughter of Scotch parents; President of railroad and coal companies; Trustee in trust companies; Director of several railroad corporations; for four years, 1869-72, was Pay-master General of New York, and for sixteen years was Trustee of the Willard Insane Asylum, New York.

MALOY, ED NASH, Gunnison City, Gunnison County, Colo. Born in Detroit, Mich.; father's birthplace, Rochester, N. Y.; mother's birthplace, Windsor, Canada; locomotive engineer, D. and R. G. Railroad.

MALOY, WILLIAM JAMES, Gunnison City, Gunnison County, Colo. Born in Detroit, Mich.; father's birthplace, Rochester, N. Y.; mother's birthplace, Windsor, Canada; locomotive engineer, D. and R. G. Railroad.

MACKEY, CHARLES W., Franklin, Pa.; lawyer.

MAYES, J. M., Columbia, Tenn. Born in Maury County, Tenn., of Scotch-Irish parentage; President Columbia Banking Company.

MORRISON, HON. LEONARD ALLISON, Windham, N. H. Born in Windham, N. H., February 21, 1843; son of Jeremiah and Eleanor Reed (Kimball) Morrison; grandson of Dea. Samuel Morrison, and Mrs. Margaret (Dinsmore) (Armor) Morrison; great-grandson of Lieut. Samuel Morrison and Martha Allison; Lieut. Morrison came from County of Londonderry, Ireland, and was the son of James Morrison, who, with his father, John Morrison, was in the siege of Derry in 1688; author and historian; presided in annual town meetings for thirteen years; member of the New Hampshire House of Representatives for two years; Chairman of the Committee on Education; member of the New Hampshire Senate; Chairman of the Committee on Education in that branch; author of the following works: "History of the Morison or Morrison Family," "History of Windham in New Hampshire," "Rambles in Europe; with Historical Facts Relating to Scotch-American Families, Gathered in Scotland and in the North of Ireland," and "Among the Scotch-Irish, and My Summer in Exile; A Tour in Seven Countries;" received the degree of A.M. from Dartmouth College in 1884.

McDOWELL, EDWARD CAMPBELL, Nashville, Tenn. Born in Fayette County, Ky.; son of Capt. John Lyle McDowell, son of Col. James McDowell, son of Judge Samuel McDowell, son of Capt. John McDowell, son of Ephraim McDowell, who was their first American

ancestor and who was a soldier at the siege of Derry; lawyer; lieutenant of artillery, Confederate Army; colonel of Tennessee militia; past Second Vice-president at large in the Scotch-Irish Society of America.

McDOWELL, DR. HERVEY, Cynthiana, Ky. Born in Fayette County, Ky.; son of John Lyle and Nancy Hawthorne (Vance) McDowell; physician and surgeon; elder in the Presbyterian Church.

McCLURE, COL. ALEX. KELLY, Times Building, Philadelphia, Pa. Vice-president for Eastern Pennsylvania in the Scotch-Irish Society of America; born at Center, Perry County, Pa., January 9, 1828; Scotch-Irish parentage; editor and lawyer; State superintendent of printing; State Representative three years; State Senator six years; Assistant Adjutant-general United States five months; editor of the *Philadelphia Times*.

McDOWELL, WILLIAM OSBORNE, 20 Spencer Street, Newark, N. Y. Born at the Rihart, Pluckamin, Somerset County, N. J.; Scotch-Irish and English-Huguenot parentage; railroad President; National Vice-president General Sons of the American Revolution; executive councilman American Institute of Christian Philosophy; Council-in-chief Sons of Veterans, U. S. A.

MACINTOSH, REV. J. S., D.D., 2021 DeLancy Place, Philadelphia, Pa. Vice-president General and member of the Executive Committee and life member in the Scotch-Irish Society of America; President of the Scotch-Irish Society of Pennsylvania; born in Philadelphia; educated in Europe; pastor of the historic Tenant Church, in Philadelphia, Pa.

MACLOSKIE, PROF. GEORGE, LL.D., Princeton, N. J. Member of the Executive Committee and life member of the Scotch-Irish Society of America. Born at Castledawson, County Londonderry, Ireland; Scotch-Irish parentage; professor of biology in College of New Jersey, Princeton.

McREYNOLDS, COL. A. T., Grand Rapids, Mich.

MCILHENNY, JOHN, 1339 to 1349 Cherry Street, Philadelphia, Pa.

MCILWAINE, REV. RICHARD, D.D., Hampden Sidney, Va. Born at Petersburg, Va.; his father, Archibald Graham McIlwaine, was a native of Londonderry, Ireland; and his mother, Martha Dunn, a native of County Derry, Ireland; clergyman and President of Hampden Sidney College, Va.; Secretary of Home and Foreign Missions of the Southern Presbyterian Church.

MC GUIRE, DR. HUNTER, 513 East Grace Street, Richmond, Va. Born at Winchester, Va.; Scotch-Irish parentage; surgeon; medical di-

- rector Second Corps A. N. Va.; professor of surgery Medical College of Virginia, Emeritus; President American Surgical Association, 1887; President Southern S. and G. Association, 1889; Vice-president American Medical Association, 1881.
- McKAY, JAMES B., 115 Griswold Street, Detroit, Mich. Born at Limavady, County Londonderry, Ireland; son of James McKay and Mary McClellan; dealer in real estate; bank director.
- McDOWELL, COL. H. C., Lexington, Ky. Owner of Ashland, home of Henry Clay, whose daughter he married.
- MC LAUGHLIN, JUDGE WILLIAM, Lexington, Va. Born in Rockbridge County, Va.; Scotch-Irish parentage; judge of the Circuit Court; member Virginia Convention; member of Virginia Legislature; judge of the Circuit Court of Virginia; judge of Special Court of Appeals of Virginia; rector of Washington and Lee University.
- McKEE, JOHN ALEXANDER, Kingsville, Ky. Born in Bourbon County, Ky.; son of John McKee and Eliza Willson; his great-grandfather fought with the patriots in South Carolina, and was killed at King's Mountain.
- McSHANE, DANIEL, Cynthiana, Ky. Born in Harrison County, Ky.; son of Daniel McShane and Nancy Talbert; farmer.
- McCoy, DR. ALEX, Pekin, Ill.
- MC ILHENNY, GEORGE ALEXANDER, 2001 O Street, corner Twentieth Street, Washington, D. C. Born at Milford, County Donegal, Ireland; son of James and Mary A. McIlhenny; President and engineer of the Washington (D. C.) Gas Light Company; Vice-president of West End National Bank; Director in Corcoran Insurance Company; Director of Washington and Georgetown Railroad Company; President of Board of Trustees of Western Presbyterian Church.
- MC NEAL, HON. ALBERT T., Bolivar, Tenn.
- MC ILHENNY, OLIVER, Hillsboro, Miss. Born at Milford, County Donegal, Ireland; Scotch-Irish parentage; engineer and manager of gas works for twenty-eight years.
- MC CLELLAN, JUDGE ROBERT ANDERSON, Athens, Ala. Born near Fayetteville, Lincoln County, Tenn.; son of Thomas Joyce McClellan and Martha Fleming Beatie; both Scotch-Irish; lawyer since 1870; Mayor of Athens, Ala.; member of Constitutional Convention, 1875, of Alabama; member Alabama State Senate, 1876-77.
- MC FADDEN, HENRY HUNTER, Steubenville, Jefferson County, O. Born at Cadiz, Harrison County, O.; son of Henry Stafford Mc-

Fadden, born at Coothill, County Cavan, Ireland, and Frances Isabella Poore, born in York County, Pa.; editor and publisher of *Steubenville Gazette*, jointly with W. H. Hunter; member of the Ohio State Board of Charities.

McCOOK, GEORGE W., Steubenville, O.

McDOWELL, SAMUEL JAMES POLK, Lockhart, Caldwell County, Tex.

Born at Columbia, Maury County, Tenn., July 6, 1824; son of Samuel McDowell and Isabella McCleary; Scotch-Irish descent; his paternal grandparents were John and Esther McDowell; his maternal grandparents, Thomas and Jane Creigh, emigrated to the United States in 1792; landed at Wilmington; thence to Augusta County, Va.; his parents moved from Augusta County to Greenbrier County, Va.; thence to Columbia, Tenn.; farmer; delegate to Democratic State Convention from Hardeman County, Tenn., at Nashville in 1853; moved to Caldwell County, Tex., same year; county clerk four years; member of first Confederate Legislature, 1860-1862; resigned; captain Company K., Seventeenth Texas Volunteer Infantry, C. S. A.; transferred to Mississippi Department, 1862-1865; district and county clerk, 1873-1880.

McCLUNG, COL. D. W., Cincinnati, O.

McDILL, JAMES WILSON, Creston, Union County, Ia. Born at Monroe, Butler County, O.; Scotch-Irish parentage; attorney-at-law; circuit judge; district judge; railroad commissioner; member of Congress; United States Senator.

MCLEAHAN, W. C., Lane Street, Cincinnati, O.

McCORMICK, CYRUS HALL, 212 Market Street, Chicago, Ill.

McCALL, ANSEL JAMES, Bath, Steuben County, N. Y. Born at Painted Port, Steuben County, N. Y., January 14, 1816; son of Ansel and Ann McCall; lawyer.

MCILHENNY, MRS. BERNICE, Upsal Station, near Germantown, Philadelphia, Pa.

MCANDLESS, E. V., Pittsburg, Pa.

McCARTNEY, DAVID, Rebecca Street, Alleghany, Pa.

McCRICHART, S., 1010 Penn Avenue, Pittsburg, Pa.

MCKEE, JOHN T., Buena Vista, Va.

McGOWAN, DAVID, Steubenville, O. Born at Steubenville, O.; son of David and Mary Reed McGowan; wholesale grocer; Vice-president of Steubenville National Bank.

McCULLAGH, JOHN H., 148 East Forty-ninth Street, New York City.

Born in County Tyrone, Ireland; Scotch-Irish parentage; police captain, New York City.

- McCANDLESS, HENRY, 77 Diamond Street, Pittsburg, Pa. Born at Banbridge, County Down, Ireland; son of Samuel McCandless and F. Anne Smith; both Scotch-Irish; cashier and book-keeper; Professor of Agriculture, Cornell University, 1871-73; Principal of Ontario Agricultural College, Canada.
- * MCWILLIAMS, JOHN, 242 West Thirty-first Street, New York City.
- McCLINTOCK, WILLIAM A., 100 Fourth Avenue, Pittsburg, Pa.
- MCKELVEY, REV. ALEX., Jersey City, N. J.
- McCARTER, THOMAS NESBIT, LL.D., Newark, N. J. Born at Morristown, N. J.; father, Robert H. McCarter, son of John McCarter, a native of Ireland; mother, Elizabeth B. McCarter, a daughter of Thomas Nesbit, also born in Ireland; lawyer; LL.D. of Princeton College; member of New Jersey Assembly; Chancery Reporter of New Jersey; commissioner to settle boundary line between New York and New Jersey.
- McMURRAY, JAMES, Luna Landing, Ark. Born at Jamaica, Manchester County, N. J.; father, native of County Armagh, and mother of Dublin, Ireland; planter and merchant; has been Clerk of the Circuit, Chancery, County, and Probate Courts of Chicot County, Ark.
- McCONNELL, JOHN ALEXANDER, 87 Water Street, Pittsburg, Pa. Born at Harlem Springs, Carroll County, O.; ancestors on both sides came from the North of Ireland three or four generations ago; engineer and manufacturer; Chairman of the Prohibition State Convention, member of the Prohibition State Executive Committee, and Chairman of the County Committee.
- McCLINTICK, WILLIAM T., Chillicothe, O. Born at Chillicothe, O.; father, James McClintick; mother, Charity McClintick; attorney and counselor at law; admitted to the Ohio bar, 1840; afterward admitted to practice in the Supreme Court of the United States; prosecuting attorney for Ross County, O., from 1849 to 1881 inclusive; President of the Cincinnati and Baltimore Railroad from 1863 to 1883; President of the Baltimore Short Line Railroad Company in 1882; President of the Ohio and Mississippi Railroad Company, 1879-84; President of the Cincinnati, Baltimore, and Washington Railroad Company, 1883-90; general counsel for and director in a number of other railroads; Trustee of the Ohio Wesleyan University and other similar institutions.
- MCDONALD, ANDREW WELLINGTON, Steubenville, O. Born at Logstown, Beaver County, Pa.; father, Andrew McDonald; mother, June Irwin McDonald; contractor.

McKEE, REV. JOHN SHIELDS, 322 East Pearl Street, Butler, Pa. Born at Pittsburg, Pa.; father, William S. McKee; mother, Elizabeth Shields McKee; minister of the United Presbyterian Church at East Brady, 1875-80; of First Church, Mercer County, Pa., 1881-84; of the United Presbyterian Church, Butler, Pa., since 1884.

McCANDLESS, STEPHEN, Pittsburg, Pa. Born at Pittsburg, Pa.; parents, Wilson and Sarah N. McCandless; attorney at law, and Clerk of the United States District Court of Western Pennsylvania.

McGAW, JAMES, 186 Juniata Street, Allegheny City, Pa. Born in County Down, Ireland; ancestors of Scotch descent; tea merchant.

McCORMICK, HENRY, Harrisburg, Pa. Born in Harrisburg, Pa.; son of James McCormick, born at Silver Spring (lower settlement) Church, Cumberland County, Md.; great-grandfather settled there in 1760; iron-master.

McALARNEY, MATTHIAS WILSON, Harrisburg, Dauphin County, Pa. Born at Mifflinburg, Pa.; son of John McAlarney, born in Longford, Ireland, and Catherine Wilson, who was born in Pennsylvania, and whose parents were natives of Maryland, of Scotch-Irish ancestry; editor and publisher of the *Harrisburg Daily Telegraph*; Postmaster of the city of Harrisburg from September, 1874, to April, 1887; member of the Scotch-Irish Society of Pennsylvania; editor of the "History of the Frontier Church of Rev. (Col.) John Elder Paxtang," the corner-stone of whose present building was laid in 1740.

McKEE, WILSON, Steubenville, O.

McLANAHAN, J. KING, Hollidaysburg, Pa. Life member of the Scotch-Irish Society of America, and Vice-president for Western Pennsylvania.

MCCURDY, REV. O. B., Duncannon, Pa.

McHENRY, ROBINSON, 68 North Avenue, Allegheny, Pa.

MCREADY, WILLIAM STEWART, Black Hawk, Sauk County, Wis. Born at Ballycormick, Parish of Bangor, County Down, Ireland, May 27, 1836; parents Covenanters, and came to America in 1850; farmer; captain Company G., Eleventh Regiment Wisconsin Volunteers in war of the rebellion; wounded in action at Pache River, Ark., July 7, 1862, and at Vicksburg, Miss., June 17, 1863.

MACKEY, GEORGE, 361 Front Street, Memphis, Tenn. Born at Coolatee, County Donegal, Ireland.

MCREADY, WILLIAM, 1218 Broadway, Louisville, Ky. Born at Sligo, Ireland; merchant.

McKEEHAN, CHARLES WATSON, 634 Drexel Building, Philadelphia, Pa. Born in Juniata County, Pa.; attorney at law.

- McCLURE, WILLIAM**, New York Stock Exchange, New York City. Born at Carlisle, Pa., July 12, 1846; son of Charles McClure, member of Congress about 1840, and Secretary of Commonwealth for Pennsylvania under Gov. Porter; mother, Margaretta Gibson, daughter of John Bannishee Gibson, for many years Chief-justice of Pennsylvania; stock-broker.
- MCALLISTER, REV. DAVID**, Allegheny, Pa.
- MCREE, REV. JAMES McWHORTER**, North Vernon, Ind. Born in Iredell County, N. C.; father, James Polk McRee; mother, Rebecca (Brevard) McRee; grandfather, Adam Brevard (author of the Mecklenburg declaration of independence); Presbyterian minister.
- McCONNELL, GEORGE W.**, Angola, Ind.
- McDOWELL, J.**, Cynthiana, Ky.
- McCORMICK, WILLIAM**, Leighton, Colbert County, Ala. Born at Carrickfergus, County Antrim, Ireland; father a native of Dublin, and mother of Carrickfergus; merchant; generally postmaster under a Democratic administration; notary public.
- McKENNA, DAVID**, Slatington, Lehigh County, Pa. Born at Newton Stewart, Wigtonshire, Scotland; Scotch parentage; mother a McDowell; slate manufacturer and dealer; elder in the Presbyterian Church of Slatington, Pa., since 1878; school director for over twenty years; notary public for eighteen years; candidate for the Assembly in Pennsylvania and also for State Senator on the Republican ticket in his district; delegate to the Republican State Convention several times, and a delegate to the General Assembly of the Presbyterian Church in 1887.
- McMILLAN, SAMUEL**, 247 Central Park, West New York City. Born at Dromore, County Down, Ireland; Scotch-Irish and French-Huguenot parentage; Director in Mutual Bank, New York City.; Director in West Side Bank, New York City; Trustee and Treasurer of Central Baptist Church twelve years; member of the Real Estate Exchange and Chairman of Tax Committee.
- McCRACKEN, ALEXANDER McBRIDE**, 610 Lexington Street, Louisville, Ky. Born at Bucyrus, O.; Superintendent Louisville, St. Louis, and Texas Railway Company.
- MCLEAN, JOHN H.**, Iron Mountain, Mich. Born at Neenah, Wis.; father, Scotch-Irish; mother, Irish; has charge of supply store for Chapin Mining Company; supervisor for the city; member of Board of Education; and one of the Directors of the Iron Mountain Building and Loan Association.
- MCCLAUGHRY, ROBERT WILSON**, Hoboken, Allegheny County, Pa.

Born at Fountain Green, Hancock County, Ill.; his father, Matthew McClaughry, born in Delaware County, N. Y., and his parents came from County Longford, Ireland; his mother, Mary Hume McClaughry, daughter of Robert and Catherine Hume, born near Hume (Home) Castle, Berwick on Tweed, Scotland; General Superintendent Pennsylvania Industrial Reformatory, Huntington, Pa., major One Hundredth and Eighteenth Illinois Volunteer Infantry from 1862 to July, 1864; Pay-master U. S. A. from July, 1864, to October, 1865; county clerk Hancock County, Ill., from December, 1865, to December, 1869; warden Illinois State Penitentiary, Joliet, Ill., from August 1, 1874, to December, 1888; General Superintendent Pennsylvania Industrial Reformatory from December 1, 1888, to date.

MCLEOD, REV. THOMAS B., 256 Clinton Avenue, Brooklyn, N. Y. Born at Castle Bayney, Ireland; came to this country in 1867; graduated from Princeton College, 1870, and from Princeton Theological Seminary, 1873; pastor of the Clinton Avenue Congregational Church, Brooklyn, N. Y.

McCUE, E. McK., Fort Defiance, Va. Born near Fort Defiance, Augusta County, Va., October 11, 1860; son of Thomas W. McCue and Elizabeth Wilson, both of Scotch-Irish descent; his father was a son of Dr. William McCue and Ann Isabella Berry and grandson of Rev. John McCue, pastor of Tuekleag Spring Presbyterian Church; his mother was a daughter of Dr. James Wilson and Elizabeth Kenney, and granddaughter of Rev. William Wilson, D.D., second pastor of the Old Augusta Stone Church (Presbyterian), dedicated January, 1749, and of which Church his great-grandson is an elder.

McGINNIS, ALEXANDER, Prairie Du Sac, Wis. Born at Baragh, County Tyrone, Ireland; clerk; sheriff and postmaster.

MCREADY, WILLIAM, Louisville, Ky. Born in Ireland; his paternal grandparents, John McReady and Mary (Anderson) McReady, were natives of North Ireland, removing after marriage to Sligo, where his father, John McReady, was born; his mother was Ann Hines, of Castleboro; the father died, leaving a widow and six children; William, being the eldest, came to America, and afterward sent for other members of the family; all of them now live in Louisville, except the mother, one brother, and one sister, who have since passed away, and one married sister living in Michigan; merchant.

NELSON, ROBERT, 342 Summit Street, Toledo, O. Born at Banbridge, Ireland; Scotch-Irish parentage; wholesale jeweler.

NEWELL, JAMES, 144 Irwin Avenue, Allegheny City, Pa.

NELSON, AMBROSE, Franklin Extension, Allegheny City, Pa. Born at Tardree, Parish of Connor, County Antrim, Ireland; father and mother born in County Down, Ireland, of Scottish ancestry, partly raised in Glasgow, Scotland; stone-cutter by trade; city missionary Fourth U. P. Church, Allegheny, Pa., for the last five years.

NELSON, JOHN FRANKLIN, Hillsboro, O. Born at Hillsboro, O.; his paternal grandfather, a Scotch-Irish Presbyterian from County Down, Ireland, came to this country about 1775; was a merchant in Philadelphia during the Revolutionary War, after which he went to Augusta County, Va., where he married Anne Mathews, of Scotch-Irish descent, and belonging to a family which has produced many noted men, among them being Prof. A. L. Nelson, of Washington and Lee University, Lexington, Va.; his father settled at Hillsboro, O., in 1812; his maternal grandfather was a Scott, of Scotch descent; among his relatives of this family were Gen. Winfield Scott, and Dr. John Scott, who was the intimate friend of President William Henry Harrison; President Benjamin Harrison's father was named after this Dr. Scott, and his wife was also a Scott; Mrs. President Hayes was a cousin of the subject of this sketch.

ORR, ROBERT A., 419 Wood Street, Pittsburg, Pa.

ORR, D. A., Chambersburg, Pa.

ORR, CHARLES EDGAR, 419 Wood Street, Pittsburg, Pa. Born at Orrstown, Franklin County, Pa.; Scotch-Irish and German parentage; iron broker and investment banker.

ORR, WILLIAM B., Hamilton Building, Room 613, Pittsburg, Pa.

ORR, JOHN G., Chambersburg, Franklin County, Pa. Born at Orrstown, Pa.; Scotch-Irish parentage; editor; elder in two Churches.

OMELVENA, REV. JAMES, Washington, Ind. Born near Ballymena, County Antrim, Ireland; son of James Omelvena and Jennie Gibson; minister of the gospel.

ORR, ROBERT HENRY, Steubenville, O. Born in Steubenville, O.; great-grandfather, William Orr, of Roddins, County Down, Ireland; grandfather, Robert Orr, of Roddins, County Down, Ireland; father, John Orr, of Ballyhalbert, County Down, Ireland; wholesale grocer.

O'HEARN, EDWARD JOHNSTON, Custer, Wood County, O. Born in Washington Township, Henry County, O.; father, Edward O'Hearn, from Tipperary, Ireland; mother's maiden name, Agnes Johnson, of Kelse, Roxburghshire, Scotland; dealer in real estate.

PARKE, REV. N. G., D.D., Pittston, Pa. Born in York County, Pa.; Scotch-Irish parents; pastor First Presbyterian Church, Pittston, Pa.

PERRY, PROF. ARTHUR LATHAM, Williamstown, Mass. Vice-president for Massachusetts in the Scotch-Irish Society of America; born at Lynn, N. H.; son of Rev. Baxter Perry and Lydia Gray, both of Worcester, Mass.; maternal grandfather, Reuben Gray; paternal grandfather, Matthew Gray, and his father was Matthew Gray; the last two were emigrants, of 1718; teacher and author; professor of history and political economy in Williams College since 1853; President of Berkshire Historical and Scientific Society.

PILLOW, DR. ROBERT, Columbia, Tenn.

POGUE, HENRY, Walnut Hills, Cincinnati, O.

POGUE, SAMUEL, Avondale, Cincinnati, O.

PATTON, DR. JAMES MURRAY, Kelly's Station, Armstrong County, Pa. Born at Kittanning, Pa.; son of John M. and Elizabeth Stark Patton; paternal grandparents, James and Mary Murray Patton; maternal grandparents, Rev. John Stark and Mary Scott Stark; physician.

PARK, RICHARD, 299 West Ninth Street, Cincinnati, O. Born at Divlin More, County Donegal, Ireland; son of Richard Park, of Drumardah, County Donegal, Ireland, and Elizabeth Dill, of Dills of Springfield; ancestors came with William of Orange; retired manufacturer.

PATTERSON, HON. J. W., Concord, N. H. Vice president for New Hampshire in the Scotch-Irish Society of America.

PADEN, ROBERT GORDON, 4221 Fifth Avenue, Pittsburgh, Pa. Born in County Down, Ireland; parents, Hector Paden and Alice (Gordon) Paden; clerk for Pennsylvania Railroad.

PETTY, MRS. ANNA M., 140 Meridian Street, Duquesne Heights, Pittsburgh, Pa. Born at Antrim, County Antrim, Ireland; of Scotch-Irish parentage; teacher; principal of "Lucky School," Thirty-fifth Ward, Pittsburgh, Pa., for eleven years.

POLK, JEFFERSON SCOTT, Des Moines, Ia. Born at Georgetown, Scott County, Ky.; father and mother born in Scott County, Ky.; mother's maiden name was Moore; grandfather born in Delaware; great-grandfather Polk was of Scotch-Irish parentage; attorney at law.

PATERSON, WILLIAM, Perth Amboy, N. J. Born in Perth Amboy May 31, 1817; Scotch-Irish and French-Huguenot parentage; son of William Bell Paterson, son of William, born near Derry, Ireland; American ancestor, Richard, settled at Princeton in 1749, where these were educated in 1763, 1801, 1835; in early life lived in Morristown, N. J.; since in Perth Amboy; by profession a lawyer, with

business office in Newark; member of New Jersey Assembly 1842 to 1844; Secretary of Constitutional Convention 1844; Mayor of Perth Amboy twelve years; twice a State Tax Commissioner; State Director of Railroads for thirteen years; judge of the Court of Errors and Appeals 1882 to 1889.

POLLOCK, WILLIAM J., 734 South Seventeenth Street, Philadelphia, Pa. Born in Philadelphia, Pa.; son of Edward Pollock and Catherine Colguhoun, of Tyrone, Ireland; insurance; member of Select Council for three years; fifteen years a member of Board of Education of Philadelphia; two terms a member of Pennsylvania Legislature; Chief Examiner of Foreign Goods for the Centennial Exhibition; twice Collector of Internal Revenue; General Approver of Merchandise of the United States.

PLATT, JOHN, New Castle, Pa. Born in County Armagh, Ireland; father, English descent; mother, Mary Henderson, Scotch, living in North Carolina, aged sixty-eight years; tailor; alderman Fourth Ward, County of New Castle, from May, 1878, to May, 1883; alderman of Fifth Ward from 1888 to 1893.

PIPER, DR. H. B., Tyrone, Pa.

REID, JOHN, 177 West Fourth Street, Cincinnati, O. Born at Rathmelton, County Donegal, Ireland; son of John Reid and Sarah Hatrick; retired manufacturer.

RUTHERFORD, WILLIAM FRANKLIN, Harrisburg, Dauphin County, Pa. Born in Saratoga Township, Dauphin County, Pa.; Scotch-Irish parentage; ancestors emigrated from Scotland to Ireland in 1689, to America in 1728; farmer; Vice-president Pennsylvania State Agricultural Society.

RUSSELL, SAMUEL, 827 Third Street, Louisville, Ky. Born in Spencer County, Ky.; Scotch-Irish parentage; President of Bank of Louisville.

REED, R. S., corner Thirty-third and Chestnut Streets, Philadelphia, Pa.

RANKIN, M. W., Twenty-third Ward, Pittsburgh, Pa.

ROSEMOND, FREDERICK LESLIE, Cambridge, O. Born at Fairview, Guernsey County, O.; son of James Henry Rosemond and Amanda M. Campbell; lawyer.

RUDDICKS, WILLIAM, Steubenville, Jefferson County, O. Born at Edinburgh, Scotland, December 22, 1846; son of John Ruddicks, who was born at Circubben, County Down, Ireland; boot and shoe dealer; steward of the Methodist Church.

RUSSELL, JOHN, 1243 West Fifteenth Street, Chicago, Ill. Born at

Sheeptown, near Newry, County Down, Ireland; Scotch-Irish descent; clerk.

RUFFNER, WILLIAM HENRY, LL.D., Lexington, Va. Born at Lexington, Va., 1824; son of Rev. Dr. Henry Ruffner, former President of Washington College, Va., and Sally Montgomery Lyle; father of German origin; mother, Scotch-Irish; Superintendent of Public Instruction in Virginia for twelve years.

REID, REV. ALEXANDER McCANDLESS, PH.D., Steubenville, Jefferson County, O. Born in Beaver County, Pa., April 20, 1827; on mother's side, Scotch; on father's, Irish; Presbyterian minister; Principal of Steubenville Female Seminary (which has had about five thousand young ladies under its care) for over thirty years; Moderator of the Synod of Cleveland; delegate to the Pan-Presbyterian Council in London; Trustee of Washington and Jefferson College, and the Western Theological Seminary.

ROBINSON, HON. W. E., 92 Second Place, Brooklyn, N. Y. Ex-Member of Congress from New York; life member of Scotch-Irish Society of America.

RICE, JAMES MONTGOMERY, Peoria, Ill. Born at Monmouth, Warren County, Ill., March 8, 1842; son of Caroline Montgomery Rice, daughter of James Montgomery, son of Col. John Montgomery, son of Gen. William Montgomery—member of Pennsylvania Committee of Safety 1775-76, and colonel of Fourth Chester County (Penn.) militia for some time—son of Alexander Montgomery, whose father was a Scotch-Irishman and major in the army of King William, and who came to America about 1720-24 and settled in or near Philadelphia, Pa.; lawyer.

ROBERTS, HON. ORAN M., 2102 August and Twenty-second Streets, Austin, Tex. Born in Lawrence County (formerly District) July 9, 1815; son of Oba and Margaret Roberts; father of Welsh descent; family early settlers in Virginia; mother, Margaret Ewing, daughter of Sam Ewing, born in North Ireland, and captain of cavalry in the Revolutionary War seven years; his father was also from North Ireland, and his mother (a McCorkle) was Scotch; lawyer; now law professor in the Texas University, Austin, Tex.; represented St. Clair County in the Legislature of Alabama, 1839-40; District Attorney in Texas, 1844-45; District Judge, 1846 to 1851; Associate Justice Supreme Court, 1857 to 1862; President of Secession Convention, 1861; colonel of Eleventh Texas Infantry C. S. A., 1862-64; Chief Justice Supreme Court three times between 1864 and 1878; Governor of Texas, 1879 to 1883; law professor from September, 1883, to present.

- RANKIN, HENRY S., The Homestead, Pawling Avenue, Troy, N. Y.
Born at Troy, N. Y.; son of John Rankin, born at Garvah, near Coleraine, County Derry, Ireland, and Nancy McNally, born at Market Hill, County Armagh, Ireland; woolen manufacturer.
- Ross, W. A., 56 Pine Street, New York City.
- REYNOLDS, JAMES EWELL, 68 Broadway, New York City, N. Y.
Born in Baltimore, Md.
- SCOTT, JUDGE JOHN M., Bloomington, Ill. Vice-president for Illinois in Scotch-Irish Society of America.
- STEWART, BRYCE, Clarksville, Tenn.
- STEVENSON, HON. ADLAI E., Bloomington, Ill. Born in Christian County, Ky.; parents Scotch-Irish Presbyterians from North Carolina; lawyer; representative in Congress from Illinois; First Assistant Postmaster-general under Cleveland's administration.
- SEARIGHT, GEORGE, Hendersonville, Sumner County, Tenn. Born at Warrenpoint, County Down, Province of Ulster, Ireland; son of Moses and Charlotte Searight; merchant for thirty years; farmer; deacon and Treasurer of the Presbyterian Church.
- SPENCER, MOSES GREGG, Piqua, Miami County, O. Born at Ramelton, County Donegal, Ireland, near Londonderry; son of John and Mattie Gregg Spencer, who were born at Ramelton, County Donegal, Ireland; merchant and farmer; Secretary of the Piqua Lumber Company.
- SPENCER, DANIEL, Piqua, Miami County, O. Born at Ramelton, County Donegal, Ireland; son of John and Mattie Spencer; merchant.
- SHERRARD, HON. ROBERT, Steubenville, O.
- SHIELDS, CAPT. JAMES GREENBURY, 214 Spring Street, New Albany, Floyd County, Ind. Born at Marengo, Crawford County, Ind.; son of Clement Nance Shields, born 1803, in Kentucky, and Mary Stewart, born 1807, in Kentucky, both Scotch-Irish; received thirty degrees in A.:A.:S.:R in 1870; Past Master of Jefferson □ 104; Past Eminent Commander of New Albany F. A. A. M., Commandery No. 5; Past Grand Sovereign of Independent Grand Council of Knights of Red Cross of Constantine; during the war was interested in five steamers doing service for the Federal Army—"Huntress," "Star," "Ollie Sullivan," "Bard Levi," and "Cora S.;" captain of steamer "Shields" in 1879; now a commercial traveler.
- SCOTT, REV. CHARLES, D.D., Holland, Ottawa County, Mich. Born at New Windsor, Orange County, N. Y.; his great-great-grandfather, Francis, came to America in 1729, died in 1775; great-grandfather,

Thomas, born in 1760, died in 1803; grandfather, Alexander, born in 1793, died in 1868; and his father, Charles, born in 1822; teacher, 1844-1851; pastor, 1851-1866; professor, 1866-1870; President of the General Synod Reformed Church in America, 1875; Vice-president Hope College, 1878-80; President of same, 1880.

SIMPSON, ROBERT, Cincinnati, O.

STUART, SAMUEL CHRISTOPHER, 1429 Moravian Street, Philadelphia, Pa. Born at Gardenvale, County Antrim, Ireland; son of Charles Stuart and Elizabeth Peacock, of Roseyards, County Antrim, Ireland; police officer for thirty years.

SMYTH, SAMUEL KIRKPATRICK, 751 South Twentieth Street, Philadelphia, Pa. Born at Killigan, County Antrim, Province of Ulster, Ireland, July 7, 1825; son of William Smyth and Nancy Kirkpatrick; grandparents, McHatton on mother's side, and Huston on father's; came to Philadelphia from Ireland, July 7, 1846; undertaker.

STEWART, REV. DAVID C., Frankfort Springs, Pa.

STEWART, MATTHEW, 95 Jackson Street, Pittsburgh, Pa.

SHERRARD, MISS NANCY, Washington, Washington County, Pa. Born in Jefferson County, O.; father, Robert Andrew Sherrard; mother, Jane Hindman Sherrard; her grandfather Sherrard was born at Newton Limarady, near Londonderry, Ireland; has been Principal of Washington Female Seminary for sixteen years.

STITT, REV. W. C., D.D., 76 Wall Street, New York City. Born in Philadelphia, Pa.; parents, Alexander and Ann Stitt, both from County Down, Ireland; minister in the Presbyterian Church; Secretary of the American Seaman's Friend Society.

SHAW, WILLIAM CONNER, M.D., 135 Wylie Avenue, Pittsburgh, Pa. Born in Versailles Township, Allegheny County, Pa.; son of William A. and Sarah Theresa Shaw; his paternal grandparents, David and Jane (Eakin) Shaw, were natives of County Antrim, Ireland, and York County, Pa., respectively; they lived in Versailles Township, the grandmother living to be more than 102 years of age; his maternal grandparents were Rev. William and Margaret (Murdock) Conner; graduate of Washington and Jefferson College, and of Bellevue Hospital Medical College, New York City; practiced in Bellevue Hospital nearly two years; located as practicing physician in Pittsburgh in 1874, where he has built a large practice; Fellow of the American Academy of Medicine, and of the Society of Alumni of Bellevue Hospital of New York; member of Pittsburgh Chamber of Commerce, etc. Life member of Scotch-Irish Society of America.

SHERIFF, JOHN B., 150 North Avenue, Allegheny City, Pa. Born in Mercer County, Pa.; ancestors on both sides emigrated from County Antrim, Ireland, more than 100 years ago; dealer in copper, tin, and iron for fifty years.

STUART, INGLIS, Post Building, 16 Exchange Place, New York City. Born at Willow Tree, N. Y.; son of Homer H. Stuart and Margaret E. Dunbar; attorney at law.

STEWART, HON. GIDEON TABOR, Norwalk, O. Born at Johnstown, N. Y.; father, Thomas F. Stewart; mother, Petreske Hill, daughter of the eminent lawyer, Nicholas Hill, Jr.; lawyer; Grand Worthy Chief Templar of Good Templars of Ohio three times; several times nominee of the Prohibitionists for Supreme Court Judge and Governor of Ohio; once candidate of the same party for Vice-president of the United States.

SMITH, ANDREW, Cadiz, O. Born in County Tyrone, Ireland; his forefathers came from Scotland and fought in the battle of Boyne, and acquired landed estate; farmer and merchant; a soldier of the Union four years, going in as a private and coming out as a captain; County Commissioner of Harrison County.

SCOTT, JOHN LAUGHLIN, Geneseo, Livingstone County, N. Y. Born in Carmegrim, County Antrim, Ireland; father, James Scott; mother, Eliza Laughlin; miller and farmer; Superintendent of the Poor for Livingston County, N. Y.

SPEER, WILLIAM MCMURTRIE, Manhattan Club, New York City. Born at Huntington, Pa.; son of Robert Milton Speer; mother's father, William E. McMurtrie; other family names, Cowan, Elliot, Whittaker; lawyer.

SEARIGHT, THOMAS BROOMFIELD, Uniontown, Pa. Born in Fayette County, Pa.; son of William Searight, Scotch-Irish, and Rachel Broomfield, Irish descent; attorney at law; Prothonotary of Fayette County twelve years; two years in the House of Representatives of Pennsylvania; three years in Senate of Pennsylvania; Surveyor-general of Colorado Territory.

SCOTT, WILLIAM, Indianapolis, Ind. Born at Newton Cunningham, County Donegal, Ireland; son of Rev. William Scott, Newton Cunningham, County Donegal, Ireland, and Charlotte Crawford, of Castledown, County Derry, Ireland; grain dealer; President of Indianapolis Board of Trade.

STEVENSON, REV. SAMUEL HARRIS, McLean, Ill. Born in Iredell County, N.C.; great-grandfather Stevenson came from Ireland about the year 1740 to Washington County, Pa., and after marrying a

Scotch-Irish woman, removed to Iredell County; was converted under the preaching of the celebrated Whitefield, and was ordained a ruling elder in the first Presbyterian Church organized in Iredell County, and continued to hold that office until his death; for his wonderful gift in prayer he was nicknamed "Little Gabriel;" mother's ancestors were of the same stock of people; mother's father was raised in Mecklenburg County, N. C., and associated with that set of people who produced the celebrated "Mecklenburg declaration of independence."

SMITH, JOHN, Goldman, La.

SINCLAIR, JOHN, No. 1 Broadway, N. Y.

STEELE, CHARLES H., Steubenville, O.

SEARIGHT, HARRY A., Logansport, Ind. Born in Cass County, Ind.; son of William Searight and Ann Hamilton, who came from Donegal about 1740; superintendent of schools.

SHARPE, GEORGE E., Steubenville, O. Born in Steubenville, O.; son of William L. Sharpe and Isabella McFadden; manufacturer, iron foundry; member City Council.

SHARPE, W. L., Steubenville, O. Born at Coothill, County Cavan, Ireland; descendant of the McIntoshes.

STEPHENSON, JAMES S. T. D., Newmarket, Md. Born at Ardagh, County Longford, Ireland; Anglo and Scotch-Irish parentage; Presbyter of the Protestant Episcopal Church; Dean of the Convocation of Cumberland, Diocese of Maryland, for seventeen years.

SMITH, REV. GEORGE HUTCHINSON, D.D., 269 Lure Avenue, New York City. Born at Killydonelly, near Ballymena, County Antrim, Ireland, twenty miles north of Belfast, son of Hugh Smyth and Jean Barber; ancestors came from Edinburgh, crossed the channel in row-boat; Presbyterian minister; has been in Dutch Church last ten years; Collegiate of Harlem, N. Y.; Moderator of Presbyteries, and Synods; clerk of same; also Commissioner to General Assembly twice; delegate from Dutch Church to Southern General Assembly, which met in Baltimore three years ago; graduated from New York University, 1862; studied theology at Allegheny, Pa., and at Princeton, N. J.; received from University A.B. and A.M., and from Geneva D.D.; was Chaplain in U. S. A.; pastor at Washington, D. C., Wilmington, Del., and New York City.

STEVENSON, REV. ROSS, D.D., Washington, Pa. Born near Strabane, County Tyrone, Ireland; on father's side, Scotch descent; on mother's, English; Presbyterian minister; Trustee of college; stated supply of Upperten Mill Church.

SEARIGHT, JAMES A., Uniontown, Pa. Born in Fayette County, Pa.; son of William and Rachel Searight; great-grandparents, William Searight and Ann Hamilton, were natives of Counties Donegal and Down respectively; they emigrated to America in 1740; landed in Philadelphia, and settled in Lancaster County, Pa.; Ann Hamilton was a sister of William Hamilton, of Lancaster County, Pa., from whom descended James Hamilton, of Revolutionary fame, and James Hamilton, the famous "nullifier" Governor of South Carolina in Jackson's day; graduate at Kenyon College, O., 1863; now President of the People's Bank of Fayette County, Uniontown, Pa.

STEELE, REV. PROF. DAVID, D.D., 2102 Spring Garden Street, Philadelphia, Pa. Born at Altahaghderry, near Londonderry, Ireland; son of James Steele; grandson of David Steele; minister of the gospel; pastor of the Fourth Reformed Presbyterian Congregation of Philadelphia, Pa.; Dean of the Faculty of the Reformed Presbyterian Theological Seminary, Philadelphia, and professor of Doctrinal Theology.

TARBET, REV. WILLIAM L., Pisgah, Morgan County, Ill. Born in Blount County, Tenn.; son of Hugh and Margaret K. Tarbet; minister of the gospel; Trustee of Blackburn University, Carlinville, Ill., and Secretary of the Board of Trustees of same.

THOMPSON, JAMES H., Rantaul, Ill.

TORBET, HUGH, Mt. Pleasant, O.

TAGGART, JOHN D., Louisville, Ky. Born at Ballymoney, County Antrim, Ireland; son of James Taggart and Mary Douds; pork packer; President of Fidelity Trust and Safety Vault Company; President of Kentucky and Louisville Mutual Insurance Company; Director in Bank of Commerce, Louisville, Ky.; Director in Bank of Shelbyville, Ky.; President and Director in three other companies; Director of the Louisville and Nashville Railroad.

THRONE, ROBERT GILLESPIE, Nashville, Tenn. Born at Lifford, Ireland; Scotch-Irish parentage; wholesale shoe merchant; elder in the First Presbyterian Church, Nashville, Tenn.

THOMPSON, DR. JOHN A., Wrightsville, Pa.

THOMPSON, EMMET BOLES, 610 Wood Street, Pittsburgh, Pa.

THOMPSON, RT. REV. HUGH MILLER, Jackson, Miss. Born at Tamlaught, County Derry, Ireland; son of John Thompson and Anne Miller; clergyman of the Episcopal Church and Bishop of Mississippi.

TAGGART, WILLIAM W., M.D., Wooster, O.

TORRENS, FINLEY, 420 Frankstone Avenue, East End, Pittsburgh, Pa.

Born at Letterkerry, County Donegal, Ireland; great-grandfather, Francis Torrens, born in Kirkintilloch, Scotland; grandfather, Francis Torrens; and father, Francis Torrens, born in Letterkerry, Ireland; real estate agent for the large Denny estate for thirty-five years; member of City Council; President of several manufacturing companies; elder in the Presbyterian Church, etc.

THAW, MRS. WILLIAM, Fifth Avenue, East End, Pittsburg, Pa. Born near Kittanning, Pa.; paternal grandmother, Scotch-Irish; paternal grandfather, English; maternal ancestors have been in America for two generations; Mrs. Thaw is the widow of the late Mr. William Thaw, of Pittsburg, a very prominent railroad man; she is active in the charitable organizations of her city.

TEMPLE, JUDGE O. P., Knoxville, Tenn. Born in Green County, Tenn., in 1820; three-fourths Scotch-Irish, of the blood of the Creigs, Burns, McCoys, Kennedys, McCords, McAlpines; lawyer; in 1850 appointed one of three commissioners to visit and negotiate treaties with Indian tribes of Texas, New Mexico, Arizona, and California; in 1860 presidential elector on the Bell-Everett ticket for the Knoxville District; in 1866 appointed by the Governor one of the Chancellors or Equity Judges of the State; twice elected afterward, and held this trust twelve years; from 1881 to 1885 postmaster at Knoxville; in 1885 retired from active life.

TATE, ROBERT COCHRAN, St. Joseph, Mich. Born at Fourtowns, Tullymore, County Down, Ireland, January 5, 1830; son of Robert Tate and Margaret McElroy; father died August, 1840, at the old home in Ireland; mother died October, 1890, in the city of Albany, N. Y., where a large number of his relatives still reside, especially those on mother's side; General Freight Agent of the W. W. Railroad, and afterward General Superintendent of same; later General Superintendent of iron works in Pennsylvania; and General Superintendent of Chicago and Pacific Railroad; for last ten years has been General Agent of the C. and E. I. Railroad, with head-quarters in St. Joseph.

TAYLOR, JOHN, City Hall, Philadelphia, Pa. Born in Philadelphia, Pa.; son of John Taylor, Bally William, Ireland, and Mattie Fulton, Derry, Ireland; insurance agent; Quartermaster-general of Grand Army of Republic; receiver of taxes, city of Philadelphia.

THOMPSON, JOSIAH V., Uniontown, Fayette County, Pa.

TURNBULL, MRS. CAROLINE, 1403 West Jefferson Street, Louisville, Ky. Born in Virginia.

VAN KIRK, WILLIAM JOHNSTON, Pensacola, Fla. Born at Uniontown,

Pa.; the Van Kirks came from Holland in 1630-40; settled near Princeton, N. J.; his maternal grandfather, Saul Carothers, was one of that numerous family, and of pure Scotch-Irish extraction; land agent for L. and N. Railroad; in the Confederate Army; was private on Gen. Price's escort, adjutant of a regiment, and a major on staff duty in McCulloch's Brigade of Forrest's Cavalry, C. S. A.

VANCE, REV. JOSEPH, Chester, Pa. Born near Washington, Pa.; descended on father's side from John Vance, born in Virginia, 1730; Isaac Vance, born in Virginia, 1754; Samuel Vance, born in Pennsylvania, 1791; on mother's side from John Fife, born in Fifeshire, Scotland, 1721, and who came to America in 1756; his father's mother was a Cotton (Puritan); clergyman; pastor of Presbyterian Churches as follows: Beaver Dam, Wis., 1861 to 1865; Vincennes, Ind., 1865 to 1874; First Church of Carlisle, Pa., 1875-86; Chester Second, 1886 to —; permanent Clerk of the Synod of Indiana 1871 to 1875; received the degree of D.D. in 1884 from Western University of Pennsylvania, at Pittsburg, and from Washington and Jefferson College.

VAN GORDER, GREENLEAF SCOTT, Pike, Wyoming County, N. Y. Born in York, Livingston County, N. Y., June 2, 1855; paternal ancestors, Holland Dutch; mother's name, Elizabeth Morehouse, daughter of Peter Morehouse and Sarah Johnson, who was a daughter of Edward Johnson and Elizabeth Stewart; lawyer; Town Clerk of Pike four years; Supervisor of Pike five years; Member of Assembly of New York, 1888-89; Senator Thirtieth District, N. Y., comprising counties of Niagara, Genesee, Livingston, and Wyoming; elected for two years, November, 1889, now serving first term.

WOOD, ANDREW TREW, Elmwood, Hamilton, Ont. Vice-president for Ontario and life member in the Scotch-Irish Society of America; born at Mt. Norris, County Armagh, Ireland; son of David and Frances Biggam Wood; steel, iron, and general hardware merchant; member of Dominion Parliament; President Hamilton Board of Trade, of the Mechanics' Institute, and of the Ontario Cotton Mills Company; President of the Ontario Baptist Convention; Vice-president of the Bible Society of Hamilton; Vice-president Hamilton Provident and Loan Society; Director of the Bank of Hamilton and of the Ontario Trust Company.

WILLSON, SAMUEL, Manterville, Minn.

WALLACE, DR. A. G., Sewickley, Pa.

WILSON, T. H., Binghamton, N. Y.

WILSON, L. M., Binghamton, N. Y.

- WILSON, REV. JAMES SMITH, Oxford, Wis. Born at Ballyhone, County Antrim, Ireland; Scotch-Irish parents; Presbyterian minister.
- WOOD, MRS. JANE WHITE, Elmwood, Hamilton, Ont. First lady member.
- WADDELL, THOMAS, Jacksonville, Fla.
- WOODARD, JOHN H., 188 Adams Street, Pittsburg, Pa.
- WILSON, CHARLES THOMAS, Altoona, Blair County, Pa. Born at Salona, Clinton County, Pa.; son of William Craig and Ruth B. Wilson; paternal ancestor was Hugh Wilson, who emigrated to America and settled in Northampton County, Pa., 1736; maternal ancestor was Gen. Thomas Craig, of the Pennsylvania line during the Revolutionary War.
- WOODSIDE, REV. NEVIN, 25 Granville Street, Pittsburg, Pa. Born in Township of Stroan, County Antrim, Ireland; son of Robert and Elizabeth Nevin Woodside; minister of the gospel.
- WILKERSON, SAMUEL H., 771 Front Avenue, Buffalo, N. Y.
- WITHERSPOON, REV. ANDREW JACKSON, New Orleans, La. Born in Waxhaw's Settlement, Lancaster District, S. C.; son of Col. Hervey Witherspoon and Jane Donnom, daughter of Maj. Robert Crawford; Scotch-Irish; Presbyterian minister of Seamen's Chapel; Chaplain of Army of Tennessee, C. S. A.; services as Seamen's Chaplain acknowledged by Presidents Arthur and Cleveland, Presidents of Mexico, Guatemala, Costa Rica, Honduras; Emperors of Austria, Hungary, Germany; Czar of Russia; Kings of Norway and Sweden, Belgium, Holland; Queens of England, Norway and Sweden, and Empress of Russia—complimentary communications from the above potentates.
- WOLFF, BERNARD, One Hundredth and Fiftieth Street and Eleventh Avenue, New York City. Born at Riverbound, Prince Edward County, Va.; father, Maj. Bernard Likens Wolff, of Virginia; and mother, Eliza Preston Benton McDowell, daughter of Gov. James McDowell and Susanna Smith Preston, of Virginia; physician; Assistant Demonstrator of Anatomy in the University of Virginia.
- WILLIAMSON, SAMUEL ELADSBIT, Cleveland, O. Born in Cleveland, O.; son of Samuel Williamson; lawyer; general counsel N. Y. C. and St. L. Railroad Company; judge of Court of Common Pleas.
- WARDEN, CLARKE FLEMING, Greensburg, Westmoreland County, Pa. Born in East Huntingdon Township, Westmoreland County, Pa.; grandfather born in Ulster, Ireland, 1745, and emigrated to Pennsylvania between 1760 and 1770; maternal ancestors also from

- North of Ireland; Register and Recorder of Westmoreland County, and chief clerk in auditor-general's office under Gen. Temple.
- WILLIAMS, JAMES CLARK, A.M., Pittsburg, Pa. Born in Richmond Township, Allegheny County, Pa.; Scotch-Irish Covenanter parentage; President of Curry University, Pittsburg, Pa.
- WOODBURN, ROBERT H., Franklin, Pa. Born in Armstrong County, Pa.; son of John and Jane Woodburn, both born in the North of Ireland; merchant; captain in the Volunteers of the Union Army of Pennsylvania; elder in the Presbyterian Church; Director in Exchange Bank of Franklin, Pa.
- WHITE, HENRY ALEXANDER, M.A., Ph.D., D.D., Lexington, Va. Scotch-Irish parentage; Professor of History, Assistant Professor of Moral Philosophy and Belles-lettres, Assistant Professor of Modern Languages, of Washington and Lee University; elected President of Central University, Richmond, Ky., 1891; Presbyterian minister.
- WORKMAN, DR. JOSEPH, 112 Mutual Street, Toronto, Canada. Born at Armagh, Ireland; physician; Superintendent Asylum for Insane, Toronto, for twenty-two years.
- WILLIAMS, HON. ROBERT E., Bloomington, Ill. Born in Clarksville, Greene County, Pa.; maternal grandfather, Robert Hanna, from County Down, Ireland, one of the early emigrants to Western Pennsylvania, was a soldier in the Revolutionary War; paternal grandfather, a native of Hampshire County, Va., also one of the early emigrants to Western Pennsylvania, and a soldier in the Revolutionary War; lawyer.
- WRIGHT, RICHARDSON L., 4308 Frankford Avenue, Philadelphia, Pa. Born in the Province of Ulster, Ireland; son of Robert Erskine Wright, of Tyrone, Ireland, and Mary Richardson Little, of Formanagh, Ireland; brought by parents to this country during childhood; retired, formerly in mercantile pursuits; Speaker of the House of Representatives, and Senator; served many years in both branches of the Legislature of Pennsylvania; for the past nineteen years a member of the Board of Public Education in Philadelphia by appointment of the Judges of the Courts. (See "Biographical Encyclopedia of Pennsylvania," published in 1874.)
- WILLOUGHBY, REV. J. W. C., Washington College, Tenn.
- WRIGHT, COL. THOMAS T., Nashville, Tenn. Born at Ballymoney, County Antrim, Ireland; English on father's side, Scotch on mother's; land-owner; founder of the Scotch-Irish Society of America, and of the Southern States Forestry movement; originator of the plan which brought the National Arsenal to Columbia, Tenn.;

builder of the first modern business houses in Alabama and Florida; also creator of other local and national beneficial enterprises; life member of Scotch-Irish Society of America.

WESTALL, REV. HENRY A., Bloomington, Ill. Born in North Carolina; Scotch-Irish parentage; minister.

WILSON, JAMES, Aurora, Ill. Born in Comber, County Down, Ireland; parents, Irish, born in Ulster, were residents of Glasgow for some time, and finally returned to Ulster; chief clerk to Superintendent Motive Power, C., B., and Q. Railroad, Aurora, Ill.

WHITE, HON. JAMES B., Fort Wayne, Ind. Born in Sterlingshire, Scotland; Scotch-Irish parentage; merchant; Captain Company I, Thirtieth Regiment Indiana Volunteers; Councilman in Fort Wayne, Ind.; Member of Congress for the Twelfth District of Indiana in the Fiftieth Congress; World's Fair Commissioner for Indiana.

YOUNG, SAMUEL, 921 Liberty Street, Pittsburg, Pa. Born in County Antrim, Ireland; Scotch-Irish on father's side, English on mother's; wholesale merchant.

YOUNG, HON. HUGH, Wellsboro, Pa. Born at Killyleagh, County Down, Ireland; son of Hugh and Katherine Kennedy Young, originally from Ayrshire; President of a national bank; member of the Pennsylvania Legislature, 1877-78; national bank examiner, 1878-88.

YOUNG, REV. THOMAS W., Gril Hall P. O., Allegheny County, Pa.

YOUNG, REV. SAMUEL, 151 Buena Vista Street, Allegheny, Pa. Born near Ramelton, County Donegal, Ireland; parents, Scotch-Irish Covenanters; minister of the gospel in connection with the U. P. Church.

NOTE.—Every member of the Society was asked for biographical facts. Those have been published in brief where they have been furnished; but many did not respond to the request, and we are therefore unable to do more than give their names and addresses. This can be remedied in future editions.

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John Gamble, Ph.D., Past Second Vice-president, Laurel Hall, San Mateo, Cal. Born in County Donegal, Ireland.
Andrew Crawford, Second Vice-president, 421 Oak Street, San Francisco. Born in Glenarm, County Antrim, Ireland.
R. J. Alexander, Past Secretary, 810 Twenty-first Street, San Francisco. Born in Market Hill, County Armagh, Ireland.
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Rev. Richard Harcourt, D.D., 613 Folsom Street, San Francisco. Born in County Down, Ireland.
David Madill, M.D., 102 Stockton Street, San Francisco. Born in County Monagan, Ireland.
William J. Gray, 1514 Taylor Street, San Francisco. Born in Armagh City, Ireland.
John Montgomery, M.D., 428 Sutter Street, San Francisco. Born in County Tyrone, Ireland.
James Moore, 310 California Street, San Francisco. Born in County Down, Ireland.

- William McKee, Brooklyn Hotel, San Francisco. Born in Saintfield, County Down, Ireland.
- James Jackson, 800 Sutter Street, San Francisco. Born in Killinchy, County Down, Ireland.
- Robert J. Creighton, 1203 Gough Street, San Francisco.
- James Andrews, 1017 Powell Street, San Francisco.
- Thomas Graham, 2416 Howard Street, San Francisco.
- J. F. Cunningham, 1308 Webster Street, San Francisco. Born in Belfast, Ireland.
- James Kennedy, 431 Oak Street, San Francisco. Born in County Down, Ireland.
- Thomas McClintock, 136 Haight Street, San Francisco. Born at Maguire's Bridge, County Fermanagh, Ireland.
- Thomas Kennedy, 33 Hawthorne Street, San Francisco. Born in County Tyrone, Ireland.
- James F. Robinson, 508 Jessie Street, San Francisco.
- E. L. Campbell, 1522 Broadway, San Francisco. Born in Virginia.
- S. Symington, 548 Valencia Street, San Francisco.
- J. G. Leghorn, 2708 Bush Street, San Francisco.
- J. S. Trotter, with Murphy, Grant & Co., San Francisco.
- William W. Moore, 742 Twenty-fifth Street, San Francisco.
- Thomas Cochrane, 1607 California Street, San Francisco. Born in Omagh, County Tyrone, Ireland.
- Robert Hazlett, 121 Post Street, San Francisco.
- John McCalla Porter, Stockton, Cal.
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- S. A. Murphy, 541 Market Street, San Francisco.
- John Gordon, 118 Third Street, San Francisco.
- W. J. Rea, 39 Clay Street, San Francisco.
- Robert H. Baird, 16 Morris Avenue, San Francisco. Born in County Down, Ireland.
- Walter Gallagher, 10 Alvarado Street, San Francisco.
- Charles Montgomery, 227 Second Street, San Francisco. Born in County Tyrone, Ireland.
- William Montgomery, American Exchange Hotel, San Francisco. Born in County Tyrone, Ireland.
- James West, 31 Sixth Street, San Francisco.
- John Elliot, 31 Sixth Street, San Francisco. Born in Enniskillen, County Fermanagh, Ireland.

- William J. Armstrong, 111 Post Street, San Francisco. Born in Enniskillen, Ireland.
- Edward Monson, 328 Harrison Street, San Francisco.
- Terence Masterson, 557 Seventeenth Street, San Francisco. Born in Coothill, County Cavan, Ireland.
- C. Leetch, 207 California Street, San Francisco.
- James Graham, 813 Shotwell Street, San Francisco.
- James McCullough, 211 Clay Street, San Francisco. Born in Belfast, Ireland.
- Robert Eagleson, 750 Market Street, San Francisco. Born in County Tyrone, Ireland.
- Jacob Robinson, 750 Market Street, San Francisco. Born in County Armagh, Ireland.
- William N. McCaw, 1227 Pacific Street, San Francisco.
- Acheson Alexander, 306 Hyde Street, San Francisco. Born in County Armagh, Ireland.
- J. G. Eagleson, Grand Hotel, San Francisco. Born in County Tyrone, Ireland.
- F. H. McConnell, 19 Montgomery Street, San Francisco. Born in County Antrim, Ireland.
- W. J. Lowery, 118 California Street, San Francisco.
- William E. Coulter, 1182 Haight Street, San Francisco. Born in Enniskillen, County Fermanagh, Ireland.
- D. B. Brown, 139 Chestnut Street, San Francisco.
- S. A. Marshall, 518 Montgomery Street, San Francisco. Born in Markethill, County Armagh, Ireland.
- W. F. Goad, 606 Montgomery Street, San Francisco.
- George D. White, 1253 Webster Street, Oakland. Born in Danville, Va.
- R. J. Loughery, 14 and 16 Battery Street, San Francisco. Born in New Orleans, La.
- James Craig, Colusa.
- Thomas G. Alexander, 306 Hyde Street, San Francisco. Born in County Armagh, Ireland.
- W. H. Lowden, 213 Sansome Street, San Francisco.
- Rev. A. J. Kerr, A.M., 1224 Jackson Street, San Francisco. Born in County Sligo, Ireland.
- Archibald Little, 932½ Mission Street, San Francisco.
- J. G. Douglas, 1922 Franklin Street, San Francisco. Born in County Derry, Ireland.
- George Bennett, 1931 Sutler Street, San Francisco.

- William H. Irvine, 1302 Polk Street, San Francisco. Born in County Fermanagh, Ireland.
- H. S. Smyth, 320 Minna Street, San Francisco. Born in County Monaghan, Ireland.
- William King, 214 Powell Street, San Francisco. Born in County Derry, Ireland.
- H. W. Loughhead, Loudon and S. F. Bank, San Francisco. Born in Ballymoney, County Antrim, Ireland.
- Alex. McVicker, 40 Fourth Street, San Francisco. Born in County Antrim, Ireland.
- Alex. Duncan, Strathmore House, San Francisco. Born in County Tyrone, Ireland.
- John Moat, 410 Larkin Street, San Francisco. Born in Belfast, Ireland.
- William Walker, 1135 Valencia Street, San Francisco. Born in County Armagh, Ireland.
- Fred W. D'Evelyn, 824 Laguna Street, San Francisco. Born in Belfast, Ireland.
- Andrew B. Knox, 900 Valencia Street, San Francisco.
- Joseph H. Robinson, 1910 Market Street, San Francisco.
- Sinclair Trimble, 623 Lombard Street, San Francisco. Born in Enniskillen, County Fermanagh, Ireland.
- Johnston Elliott, 118 Third Street, San Francisco. Born in Enniskillen, Ireland.
- Thomas S. Bowers, B.A., Berkley. Born in County Cavan, Ireland.
- George McCahon, San Francisco. Born in County Derry, Ireland.
- C. W. Gordon, Taylor Street, San Francisco. Born in Orange County, N. Y.
- Charles Crowe, San Francisco. Born in County Monaghan, Ireland.
- William Crosbie, San Francisco. Born in Ballymena, County Antrim, Ireland.
- John Finlay, San Francisco. Born in Belfast, Ireland.
- James Petticrew, San Francisco. Born in County Down, Ireland.
- John Dunn, San Francisco. Born in Aughabog, County Monaghan, Ireland.
- Thomas W. Moore, San Francisco. Born in Tennessee.
- S. S. McKinley, San Francisco. Born in Londonderry, Ireland.
- George Morrow, San Francisco. Born in County Down, Ireland.
- Rev. J. P. Dickson, San Francisco. Born in Glasgow, Scotland.
- George F. Sheils, San Francisco. Born in San Francisco, Cal.
- John McConkey, San Francisco. Born in Belfast, Ireland.

Thomas Morton, San Francisco. Born in County Tyrone, Ireland.
John Patrick, San Francisco. Born in County Tyrone, Ireland.
J. L. Woods, San Francisco. Born in Sligo, Ireland.
Henry Gray, San Francisco. Born in Antrim, Ireland.
W. J. Greer, San Francisco. Born in Killkeel, County Down, Ireland.
Edmund Taylor, San Francisco. Born in County Tyrone, Ireland.
Samuel J. Taylor, San Francisco. Born in San Francisco, Cal.
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Charles McCullough, San Francisco. Born on Staten Island, N. Y.
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John Boyd, San Francisco. Born in Aghadoey, County Derry, Ireland.
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Robert Smith, San Francisco. Born in County Antrim, Ireland.

- T. K. Phillips, San Francisco. Born in Belfast, Ireland.
 John Stark, San Francisco. Born in Scotland.
 Kennedy Boyd, San Francisco. Born in Aghadoey, County Derry, Ireland.
 W. D. Duncan, San Francisco. Born in Aughnocloy, County Tyrone, Ireland.
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 David W. Boyd, San Francisco. Born in Dough, County Antrim, Ireland.
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 Robert Jamison, San Francisco. Born in County Monaghan, Ireland.
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Frank Thomson, 243 South Fourth Street, Philadelphia.
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